

NOVEMBER 1967

50¢

# These Times



Special Issue:

**OUR RELIGIOUS  
LIBERTIES  
ARE IN DANGER**

**I**N HIS PLAY *Valley Forge*, Maxwell Anderson depicts a dramatic moment in the Revolutionary War. On Hay Island a score of hungry and dispirited soldiers have dragged themselves and their wounded comrades into an old barn. The tide of battle is against them, and they are discouraged. At this moment General Washington enters the barn and gives the men the truth about the situation:

"I promise those who'll follow me further, no chance of victory, for by my God, I see none, no glory or gain, or laurels returning home, but wounds and death—cold and disease and hunger, winters to come such as this you have, with our bloody trail in the snow and no end to it till you shovel each other in with those at Valley Forge!"

As the weary soldiers prepare to bury a dead comrade, General Washington faces them with thoughtful, almost bitter words: "This liberty will look easy by and by when nobody dies to get it."

It does look easy today, from the perspective of America. Standing for religious liberty seems about as heroic as defending the right of babies to drink milk. But even in America certain trends threaten our historic freedoms; and around the world, already during this twentieth century, *more lives have been laid down for rights of conscience than in any preceding century of world history.*

More than six million Jews died in Nazi concentration camps during World War II; over 750,000 Muslims and Hindus perished less than twenty years ago when Pakistan split off from India. Economic, social, political factors—all were involved in these pogroms, but religious prejudice ranked high in each.

And men are dying yet: Reports from China indicate that hundreds of Christians have been killed—and many thousands more tortured—during depredations of the Red Guards. Almost three hundred Christians died in one "emerging" African nation just a few months ago. Of course, religious prejudice manifests itself in many less sanguine ways:

- The General Secretary of the American Mission to Greece, which is dominated by the Orthodox Church, recently was sentenced to thirty-five days in prison for "illegally" using the title "Reverend." The criminal court of Chalkis, Greece, imposed the sentence. Yet Greece declares it enjoys liberty.

- Since I visited Russia a year ago, some seventy-five Baptist churches have been closed down in just one province of the Soviet Union. One old warrior of the cross told me that he had spent twenty years in prison and had twice been sentenced to death for his faith. And yet Soviet Christians told me they have religious freedom.

- In Burma all hospitals and schools owned by Christian denominations have been nationalized by the state. And yet the government says it grants

full religious freedom for all citizens.

- Spain's new religious liberty bill—which Protestants there have looked to with such hope—fails to grant even such an elementary right as operating a welfare center, and Protestant activities are kept under strict surveillance.

- In many countries the Christian cannot freely share his convictions with his neighbors, rent a hall in which to hold meetings, buy time on radio or television, or put an ad in the newspaper.

Many of these restrictions are the result of church-state union—of a church supported by the tax funds of the state. Even in America some citizens who have forgotten the sad lessons of the past are seeking funds to support their church institutions. A determined effort to water down the New York State constitution—because it forbids the use of state funds by parochial schools—narrowly failed last summer. A Christian amendment, which would make the laws of Jesus Christ the laws of the land, has been introduced into the present Congress. Others of our lawmakers are seeking to change the Constitution to permit religious services in the public school system. Sunday laws, which have their roots embedded in centuries of religious intolerance, are still on our statute books—and in over a score of states a determined drive is being made to put more teeth into them. Families are being arrested for no more wicked a pastime than shopping on Sunday. A pastor in Austin, Texas, was recently issued a citation for buying a pair of shoes on Sunday. He had, he said, gotten his feet wet and, afraid of catching cold, purchased a pair of shoes, which he needed anyway.

But today, in America, nobody is dying for religious liberty.

And to the undiscerning eye, which looks neither to the sad record of the past nor to the ominous auguries of the future, liberty looks, as General Washington said, easy.

But man is still man. Lurking beneath the veneer of urbane sophistication, of religious toleration, of ecumenism and accommodation, is the same fallen nature which crucified Christ at Calvary. For those men who will not be converted, there must yet be laws enacted to keep them civil—to protect man from man; to keep church and state separate; to preserve freedoms, hard-bought, hard-fought, with our forefathers' blood.

Eternal vigilance is still the price of liberty.

## Easy Liberty

BY  
ROLAND R.  
HEGSTAD



# These Times

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Address all correspondence to Box 59,  
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## This time . . . .

TIME WAS when the colonies in America relied on religious legislation in order to make "good" people out of the citizens. Attorney Warren L. Johns points out ("Sunday Bluer Than Monday," page 11) that in those days almost any recreational or athletic pursuit on Sunday was prohibited by law because it was considered "sinful worldly pleasure" on that day.

Eventually, as the nation learned it could not force its citizens to be "good" by making them sit in church on Sunday, most of these religious laws were either taken off the books or left unenforced by courts and police.

There was no felt need for religious laws. And for a long time America relied on the homes and churches of the nation—instead of the courts and jails—to produce citizens who were "good" inwardly as well as outwardly. And America became great. But now the churches and homes are not doing so well.

The increase of wealth and power in America has not produced better people. Rather, the reverse seems to be true. Like Rome of old, America, at the height of her greatness, faces internal decay.

To great segments of America the churches have become "irrelevant," and the family Bible has been replaced by the television tube.

What is the remedy? Many genuinely concerned people believe the cure for the nation's illness will come in a return to religious legislation—to institute state-supported religious instruction in public schools, to support religious schools with tax money, to herd the populace back into the churches by closing down everything else on Sunday—all to make the citizens "good." If the parents and ministers can't do it, they reason, then the judges and police can. (See Gordon Engen's "Never on Sunday," page 6.)

And the way for this is opening. The Supreme Court has ruled that Sunday laws—despite religious wording and intent—are constitutional. Justice William O. Douglas, in his dissent against that ruling (page 25), points out the blindness of our high court on this sensitive issue.

Does this signal a return to the religious oppression from which we were extricated when the nation was new? And if it does, what should the sincere Christian do when he finds his duty to God in possible conflict with the laws of the land? For a provocative discussion of this final question, read Leif Kr. Tobiassen's "The Biblical Basis for Religious Freedom," page 4.

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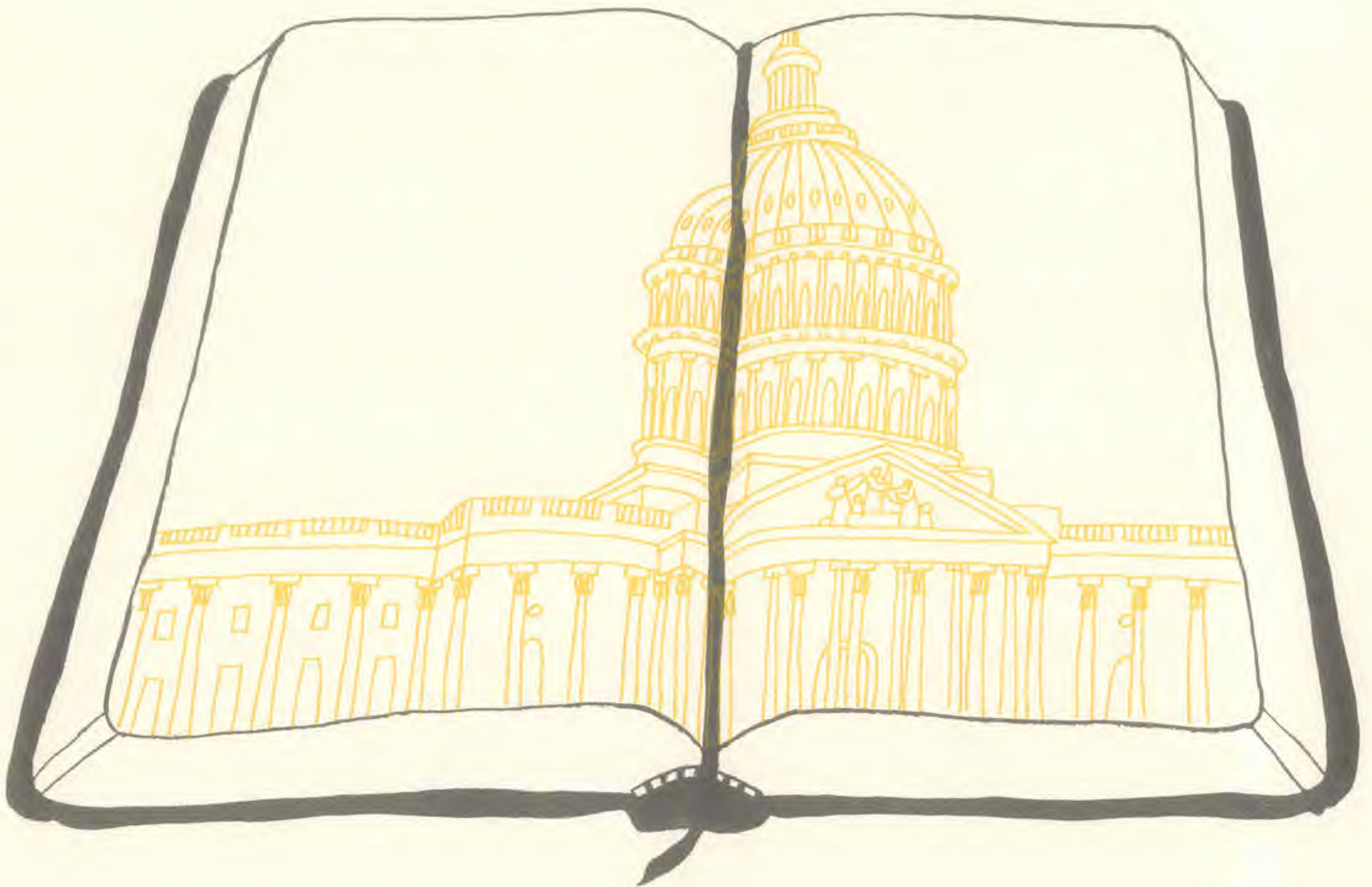
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Cover: From H. M. Lambert

# The Biblical Basis for Religious Freedom



“Then saith He unto them, Render therefore  
unto Caesar the things which are Caesar’s;  
and unto God the things that are God’s.”

◀ INTERPRETING THESE TIMES ▶

BY LEIF KR. TOBIASSEN

**F**REEDOM OF RELIGION is taught in the Scriptures. The Christian understanding of religious liberty is based on the Bible. Constitutional law, political science, philosophy of jurisprudence or of sociology, and other disciplines, may assist our sense of human liberties, including religious rights. The political traditions of our nation may help, or in some lands hinder, our appreciation of religious freedom. The authoritative basis, however, for religious rights is found in the Bible.

In Matthew 22:21 (as quoted at left) Christ pointed out that one aspect of human experience, one sector of human society, was not under political or governmental control: the individual's belief in the Saviour and the individual's way of serving God.

This was a novel and revolutionary doctrine. Among the Romans, Hebrews, and other ancient peoples, patriotism and religion were regarded as identical, or at least inseparable. Administration of government and of cults was intimately interlocked. Tribal or national citizenship and religious affiliation were most often indistinguishable. State and church were firmly united. Against this background Christ advanced the doctrine that the two realms within society, the spiritual and the civil, should be kept separate in the Christian's mind and practice.

The apostles understood this principle of distinction. When the Jewish authorities prohibited the free proclamation of the Christian gospel, the apostles declared that in carrying out their religious activities, they would obey God rather than men. (Acts 5:29.) This is the cardinal Biblical statement on church-state relations; all other Scriptures must be understood in the light of this fundamental tenet.

With this in mind, the apostles clearly taught that as a rule the Christian must be law-abiding and loyal. (Romans 13:1-7; 1 Peter 2:13-17.) These seemingly sweeping statements by Paul and Peter, teaching that "there is no power but of God" and "submit yourselves to every ordinance of man" must be understood in connection with the earlier statement by Christ in Matthew 22:21 and the apostolic declaration in Acts 5:29 that "we ought to obey God rather than men." If the political authorities should invade the realm of religion, Biblical doctrine clearly reveals that the divine command has priority. (See Acts 4:18-20; com-

pare Daniel 3:16-18; 6:10; Matthew 4:10; 23:9.)

The time and circumstances providing the setting for Paul's statements in Romans 13:1-7 should not be missed. The earliest Christians expected the soon collapse of the Roman Empire. The free exercise of their new religion was at times frustrated by Roman or local authorities. Apostolic Christians were strongly otherworldly and might be tempted to regard human society and earthly governments as insignificant. The first Christians' personal interest in the political affairs of their time was not intense. Their fervent regard for their heavenly Lord might tempt them, in a sense, to be somewhat disdainful or neglectful of earthly or human lords.

In this setting, Paul in Romans 13:1-7 explained that government, in contrast to anarchy, was used by God to maintain order among sinful men. In its endeavor to provide favorable conditions of stability and human welfare, the government should receive willing support from the Christian regardless of any personal political preference. (Titus 3:1.) Social, economic, and political order and justice are helpful to Christian witness. Paul himself made use of the Roman judicial structure and accepted Roman police protection so that he might continue his mission. He claimed then-existing provisions for civil rights. (Acts 22:25; 23:17-33; 24:10, 23; 25:10-12; 28:16-19.)

The Christian practice of cooperation with human government is not restricted to any one political ideology or system. The governmental order under which Christ and the apostles lived was different from that today, but the principles of loyalty and cooperation are universal for all time. Through the centuries Christians have lived under diverse social, economic, and political situations as they currently do. Christ formulated no particular cultural or governmental preference. The Bible takes no sides in ideological or political disputes. This does not preclude the individual Christian from personally studying social problems, public affairs, and civic issues so that he may form an intelligent opinion. The Christian may do this as a citizen but not as an official agent of his church. The New Testament Christian communion has no specific economic or political program.

On the other hand, the Christian cannot be personally indifferent to in-

justice or oppression. He must have social compassion and feel co-responsible for the personal welfare of all his fellowmen. The Christian does not necessarily always side with the economic or social *status quo*. While he is solicitous primarily for the spiritual well-being of all his fellow human beings, he is concerned with their physical prosperity, too. Health (in all its ramifications) is a Christian affair, and so are equity and righteousness. No Christian can be indifferent to issues of peace and international cooperation and stability.

Religious liberty, as taught in the Scriptures, means not only religious toleration and liberty of conscience or freedom of worship, but it includes freedom of religious proclamation and activity as well. (Acts 4:20.) Religious freedom is more than a civil right extended by an earthly government. It is an inalienable, natural human right. Economic, social, or other restrictions upon the free flow of religious activity are in conflict with the divine command that the Christian must preach and teach all men everywhere. (Matthew 28:19, 20; Acts 1:8; 4:20; 5:19, 20.) If the human government should interfere with the gospel commission, it would violate the doctrine of separation between temporal and religious life, as taught by Christ in Matthew 22:21.

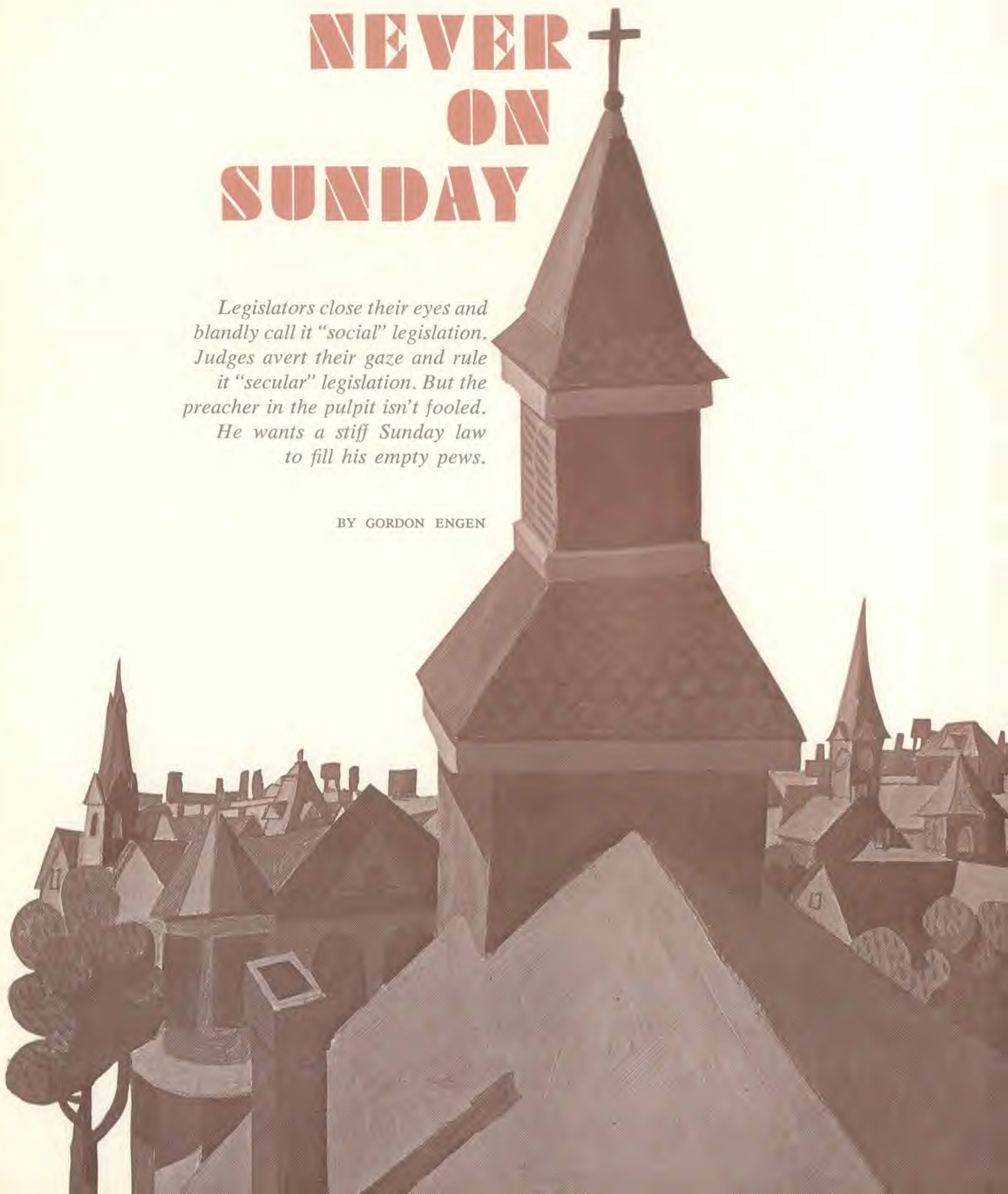
The Christian may not always feel entitled to engage in the active struggle for economic liberty and political freedom, however strongly many Christians may desire them. He must be firm, however, in exercising his right to religious freedom. This involves his ability to keep the Lord's Ten Commandments and to carry his peaceful witness among his neighbors.

Religious freedom must be claimed by the Christian not merely for himself or for his immediate group. Freedom is indivisible in the sense that it cannot genuinely be enjoyed by some while it is not shared by all. Denial of liberty to one member of society is really a denial to all. He must not weary in his willingness to extend his active aid to those suffering curtailment in spiritual, intellectual, or religious freedom. There can be no freedom of religion where there is no freedom of thought and expression. The Christian must actively love all men and consequently grant them the same freedoms he possesses. (Leviticus 19:18; Matthew 7:12; 22:39.) END

# NEVER ON SUNDAY

*Legislators close their eyes and  
blandly call it "social" legislation.  
Judges avert their gaze and rule  
it "secular" legislation. But the  
preacher in the pulpit isn't fooled.  
He wants a stiff Sunday law  
to fill his empty pews.*

BY GORDON ENGEN



## He was irritated.

He was upset. He was fuming. He was erratically lashing out at anyone who stood in his way.

Who was he and what had angered him so? He was a frustrated clergyman who had been trying to get a Sunday-closing law in his community—but without success—taking out his revenge on several individuals who had opposed the law at a city council hearing.

Why is so much fury generated over a simple Sunday law? In the words of the angry man above, speaking to his Sabbatarian [observes the Bible Sabbath, Saturday] opponent, "If you would just forget about this Saturday business, we would have peace and harmony and a good enforceable Sunday law in this community."

Blue-law backers over the years have changed little. But blue-law legislation has undergone various mutations to keep from running afoul of the Constitution.

Much to the consternation of many religious zealots, the Supreme Court ruled that any law with religious provisions would run the risk of being declared unconstitutional. Since that pronouncement, blue-law designers have gone through all types of gymnastics to achieve their goal through the "constitutional" vehicle of secular legislation.

The 1967 state legislative sessions saw the Sunday Blue(s) Law Singers

at it again. Their song was the same; only the verse was different: No shopping on Sunday!

After reading a few of the various bills, the first reaction is amusement. Then you immediately become sobered by the thought that someone in all seriousness proposed this as legislation. In Indiana they were so serious about it that they spent a quarter of a million dollars to push it through the legislature, the press reported. That is big money! And when a senator on the floor dares mention bribery, you know people are not joking.

For fear of hurting its chances for passage, sponsors declared it was not a religious issue. Admittedly, it was a battle between downtown merchants and the suburban discount stores. Yet, if Sunday were not basically a religious day in the United States, the Sunday-law struggle would silently evaporate.

The people of Indiana saw the Sunday law as an aid to religion. Whenever they had opportunity to phone a radio station about it, inevitably "keeping Sunday holy" predominated the discussion. Ministers urged their congregations to back it as a weapon against sagging attendance figures, much to the dismay of Sunday-law backers.

The Indiana law had not been hastily assembled, although it was No. 5 on the docket and tagged an emergency bill to go into effect as soon as it had passed.

For months proponents had been quietly working among retail merchants in the state, generating support—nearly a quarter of a million dollars' worth, it was reported. They were determined not to fall into the traps which led to previous failures. This time they tapped the best minds in the state to help plan the strategy. A highly respected public-relations office and a competent legal firm were employed to help guide it through the legislative maze and to protect it from receiving an unfavorable press.

But at the onset someone stubbed his toe. Just before the bill was introduced, it was publicized that it would be assigned to the Public Policy Committee. The committee members were promptly entertained by the backers of the bill.

Much to their chagrin, however, it was actually assigned to the "wrong" committee—Judiciary A Committee. Religious liberty workers opposing the measure quickly rallied their forces, and the battle was on.

Sponsors of the blue law pressured legislators to reassign the bill to the "proper" committee. The radio reported that the bill would be reintroduced with the understanding that a duplicate would be properly assigned and the earlier bill left to die. All this was unnecessary, for the bill easily passed the wrong committee 5 to 3.

*Continued*



*Left: Melvin Adams (right), religious liberty leader from Washington, D.C., appeared on Indianapolis radio program "Point of View" to register his opposition to Indiana's proposed blue law.*

*Right: In Nashville, Tennessee, the Farmers' Market, a large supermarket open on Sundays, ropes off items on the forbidden list.*

*Below: Nashville's Sunday law makes signs like this necessary. The most effective Sunday-closing ordinance would be a deep conviction on the part of Sunday-keepers to refrain from shopping.*



*Continued*

A crucial vote took place on Friday, February 9, with the Senate deadlocked 23 to 23. Of the fifty senators, a minimum of twenty-six Yes votes was needed for passage. The bill appeared dead.

With a quarter of a million dollars at stake, however, supporters in a new burst of behind-the-scenes energy succeeded in persuading enough No voters to change their vote that the bill was recalled before time for reconsideration ran out. No formal debate was allowed, but some senators took as long as forty minutes to explain why they had changed their votes before roll call ended.

Charges and countercharges of money influencing the vote changes were hurled and references to a slush (bribe) fund used in trying to put the bill over cropped out. Senator William Erwin said that his political career had been threatened if he didn't vote for the measure. Yet he courageously voted No.

When the electronic tabulators had counted the votes, Senate Bill 5 was victorious 28 to 19.

On the other side of the State House in Indianapolis, the bill got proper treatment. It was assigned to the Public Policy Committee.

In contesting it at the committee's public hearing, C. E. Perry, a religious liberty worker, referred to a Sabbath law in a Vermont hamlet where he

had lived which required each citizen to take a bath on Saturday night. Sunday was not to be desecrated, so baths were prescribed by law to be taken the night before. "This was a good ordinance from the viewpoint of the health department, but a poor one for the courts and law-enforcement officers," he said.

The House Committee made quick work of the bill with a 9 to 4 vote against it. The tables turned. As the legislative clock ticked its last, the House, with a two-thirds majority, could have forced it out of committee. But when adjournment came, the tombstone was erected on Senate Bill 5.

**A Potpourri of Paradoxes in Michigan**

One could recite a whole list of states and cities which conducted serious debate on this issue. Take, for instance, Senate Bill 173 in Michigan, one of the most detailed and all-inclusive proposals in state legislative hoppers all year. It spelled out in minute particulars what you could and could not sell, almost outdoing the old Sabbath laws of the Jews during Christ's day.

At first you are amused. Then you wonder why it would be a misdemeanor to market a can of evaporated milk but not a quart of fresh milk; a violation to vend a bag of unpopped corn, but not a bag of it popped; a crime to sell a record of George Beverly Shea singing "The Love of God," but not a

smutty book at the corner newsstand.

For reasons of "health" and "welfare," the bill would permit the sale of tobacco and liquor but not a jar of baby food. A store employing more than three persons (including proprietor) or occupying more than 4,000 square feet could not open on the first day (Sunday) even though it remained closed on the seventh day, the Bible Sabbath. Can't you imagine the already overworked police tape-measuring to determine whether or not a store was 3,999 or 4,001 square feet, or counting the number of employees in each establishment?

Exploiting Sunday merchants violating the law would have created a shopper's holiday. For example, anyone purchasing a camp trailer on Sunday (prohibited) could return it within a year and recover the full purchase price. Think that's bad? The bill even





provided the same penalty for merchandise given in exchange for services with no money involved. Yet the recipient, after a year of use, could collect the full purchase price in cash of the item illegally sold to him. A buyer who purchased a camp trailer on Sunday, or even made the deal on Sunday, completing the transaction later in the week, could have a year's free use of the trailer, using it mostly on Sundays rather than attending church, returning it 364 days later, and could automatically recover the complete purchase price as well as court costs!

One would even become a violator by offering an item for sale when no actual sale even took place.

Stores having both legal and illegal items for sale would be required to protect the innocent public from being tempted by covering prohibited items or by removing them from the shelves altogether for the day.

### **The Religious Song Has a Secular Tune**

The modern Sunday-law struggle has only begun. Many more verses to the song will be added before the final chorus. Certain leaders would like to close everything down on Sunday except the churches. Under present constitutional interpretations they can't. So they are willing to settle for what they can get—partial closing. One Indiana senator declared his opposition to the proposed Sunday law, not because he did not want a blue law, but

because he felt the bill did not go far enough.

Some proposals, such as the Wisconsin bill, which also died, make exceptions for those who observe a day other than Sunday. Legislatures will sometimes refuse to consider such exemptions because they fear to openly admit to a religious issue. Administrative convenience is given as a reason for needing a Sunday law. Others say it is to protect the morals of society by keeping a day for family togetherness. Then there are those who openly argue that the Sunday laws are needed because many Sunday observers are too weak to withstand the temptation of open stores.

The most effective Sunday-closing ordinance would be a deep conviction on the part of Sunday-keepers to refrain from shopping. Stores would not find it profitable to stay open if the customers did not patronize them.

### **The Result Is an Economic Penalty for Religion**

In the blind rush to legislate conformity, well-intentioned legalists are placing a heavy price on the personal religious convictions of Sabbathkeepers. One blue-law proponent tried to laugh this argument off by saying, "This is a free country. Nobody is forcing the Sabbatarians to observe Sunday. You have perfect liberty to keep the seventh day as you please. All we want is to guard our Sunday from

mercenaries. But we must guard it through legislation to make it work."

He forgets that Sunday laws force Sabbathkeeping proprietors to close their stores two days a week—one day because of conscience, one day because of law—while their Sunday-keeping neighbors close only one day—because of law alone.

Even the philosophy of the U.S. Supreme Court reflected this doctrine through the majority decision in 1961. Said the Court in essence: A religious minority must be willing to accept inconvenience and even financial losses for the convenience of the majority so that Sunday can remain a national holiday (or as most blue-law supporters would say off the record, a *holy day*).

No, the answer is not in legislation, conforming legislation. If any is called for, it ought to be that which ensures every man the freedom to live according to the dictates of his own conscience without penalty. Those who framed the Constitution wisely placed in it these provisions.

Sometimes it is easier to withstand a frontal assault on our freedom from without than it is to detect and eradicate disintegration from within.

Let us be reminded that the Sunday-law struggle is destined to crop up again and again. The issues, then, must be clearly understood.

It is up to us to preserve the dignity of personal freedom entrusted to us by our forefathers. END

XMAS  
TREES  
FOR SALE

GARY YOUNG





As Sunday-closing legislation increases around the country, shoppers, merchants, and police alike are finding

BY WARREN L. JOHNS

**T**ROUBLE shattered the holiday atmosphere of an Augusta, Maine, merchant when he sold a Christmas tree one Sunday in the sixties. Charged with a "crime," the negligent New Englander faced fine or imprisonment.

The stock of trees had not come from an illegal heist. Business taxes had been paid and essential licenses and permits secured. No evidence of illegal advertising or unfair business practice existed.

The "crime" was unique in that it concerned not the nature of the merchant's act so much as the time it occurred. Christmas tree sales were well and good six days a week—but never on Sunday.

Shades of Cotton Mather! Some Puritan specter had haunted Yankee jurisprudence to create a Christmastime "criminal-for-a-day."

But don't snicker at Maine's misfortune—forty-eight other states harass their citizens with a conglomerate variety of blue-hued Sunday pro-

# Sunday bluer than Monday

hibitions. Only Alaskans escape the pungent aromas of this Puritan patent medicine.

Try saddling your Sunday holiday with this menu of "crimes" which either exist for real or have been seriously proposed in a cross section of jurisdictions:

No Sunday hunting. No Sunday bath. No quarreling with wife. No trouser pressing. No car washing. No lawn mowing. No shaving. No whistling. No boxing.

Sale of beer, O.K. Milk, no. Nothing to fear in the sale of film, but prepare for a "criminal" charge if the camera is sold, too. You can purchase a car piece by piece, but better check the law books before the sale of the assembled product

*Continued*

*Continued*

is completed. Sunday hair cutting is forbidden in many cities, although it might be safe to buy hair oil. Windshield washing is acceptable, but watch out if the attendant threatens to wash the entire car—some places it is “criminal” to achieve this level of cleanliness on Sunday.

When the confusion of a seriously advocated blue law appeared uniquely acute in one state, one baffled lawmaker reacted in amazed frustration, “The only thing legal will be to get married, get buried, or go to jail.”

### **Thomas Paine on Blue Laws**

Time was when pseudopious clerics sought to convert the “worldly” by coercion of civil law. Enforced Sunday idleness was the rule. Breathe in, breathe out, O.K. Go to church, even better. Almost everything else of recreational or athletic character risked the “worldly pleasure,” “sinful” label and a place on the list of “criminal” prohibitions.

Dissenters huffed, puffed, paid fines, sat in jail, and sweated in the stocks—all in the name of a religious philosophy alleging a doctrine of “love” and “brotherhood” as paramount in human conduct. Tom Paine blinked in disbelief at the Connecticut blue law of his day which barred even a Sunday walk in the woods, shook his philosophical head, and uttered an unphilosophical word to describe it all—“*Stupid!*”

Thanks to Mason, Madison, Jefferson, and a host of patriots that had their fill of a church-dominated state, the Constitution of the colonies was amended with a Bill of Rights guaranteeing religious liberty to the citizens of the new United States.

By 1833, the original thirteen states had followed suit, disestablished dominant churches and separated church and state, with one glaring exception—blue laws. Symbol of a church-state union, they lingered in the law books as accepted religious establishments with overt approval from most state courts.

Most nineteenth-century jurists in the state tribunals offered benign blessing to the blue-hued mavericks as frankly *religious measures* with openly *religious objectives*. As late as 1892, an opinion of the U.S. Supreme Court cited coerced Sunday observance as valid evidence that this was a “Christian nation.” This was at a time when

the same Sunday laws were being unabashedly enforced against minorities that did not worship on Sunday. Misguided zealots swore to eradicate dissenters.

Charges leveled against religious minorities ranged from plowing corn to picking strawberries. The prescribed penalty for these “crimes” was usually a fine, a jail cell, or duty on a chain gang.

### **Our Color-blind Supreme Court**

Before the First Amendment was applied to state governments, state courts repeatedly upheld blue laws as valid *religious* establishments. Rarely was a Sunday law struck down as unconstitutional. Rarely was there any judicial attempt to disguise the religious parentage and purpose of the statute restraining Sunday conduct. Legal sanction was given to an accepted religious practice. Dissenters felt the sting of civil rebuke.

After a twentieth century Supreme Court ruled that the federal First Amendment guarantees apply to state and local governments, religious enactments faced a shaky future. Armed with the judicial tools to strike the death blow to a vestigial remnant of colonial days, the 1961 U.S. Supreme Court majority chose instead to look past the blue hue and view a Massachusetts law for the observance of the “Lord’s Day” as constitutional *civil* legislation.

The secular purpose providing a constitutional refuge was pictured as an “atmosphere” of rest, relaxation, repose, and recreation.

Subsequent events challenged this judicial characterization. No sooner had the ink dried on the opinion before zealous religionists moved to tighten enforcement of existing Sunday prohibitions and to add some new twists to the already tight screws on Sunday conduct.

They were not alone. Commercial interests also seized Sunday-closing laws as a tool for controlling competition. Postwar suburban merchants were racing traditional retail outlets for the consumer’s dollar, and Sunday opening was a part of the bargain.

### **The Hypocrisy of the “Civil” Sunday Law**

There is much talk of a “family day” and “labor” protection. Yet the scope of the typical 1967 model Sunday-

closing law extends its allegedly protective shroud to encompass 16 percent of employees, a small fraction of the total labor force. Where is the “protection” for the remaining 84 percent?

“Health” needs of the community has to be a tongue-in-cheek argument favoring Sunday closing since science has yet to discover any special therapeutic value during the twenty-four hours of the first day of the week that doesn’t exist on any other day. In fact, smog clouds from Sunday exhaust fumes on the freeway might make it the *least* healthful day of the week.

“Welfare” is nice talk for community public relations until you ask, “Whose welfare?” If the individual is to be favored, why not guarantee one day’s rest in seven with the choice left to individual desire rather than monolithic compulsion?

“Save costs” has broad appeal until it is remembered that in a free economy when the costs spiral too high, the public simply buys from a competitor. If the merchant that opens on Sunday has to raise his prices, the public will be the first to tell him when the price is too high—by its feet.

And what can beat the “atmosphere of recreation” appeal until the citizen is fined or jailed for starting the ball game before two o’clock Sunday afternoon? You don’t go to jail for enjoying holiday fishing July 4, only on Sunday. What kind of “civil” holiday is it that promises criminal penalty for buying a golf ball on Sunday?

An obsolete intolerant tradition of the horse-and-buggy era casts a tall shadow on a twentieth-century generation shooting for the moon.

### **Thomas Jefferson’s Unfinished Wall**

Blue laws survive, thanks to tradition coupled with contemporary *clerical* and *commercial* pressures. Where the public is given a choice, Sunday laws face an uncertain future.

In November of 1966, Washington State voters soundly thrashed a blue-law tradition at the ballot box by a majority of nearly two to one. For eighty years, California voters have consistently said No to all blue-law proposals both at the polls and in the legislature, and opinion surveys show the blue-law concept almost as unpopular as ants at a Sunday picnic. (Boxing is the sole surviving Sunday prohibition in California.)

Sunday laws establish religion, pre-

vent the free exercise of religion, shatter the dream of free enterprise, defy enforcement, and provide arbitrary and capricious categories of "dos" and "don'ts" that bend and blow with the whimsical winds of competing interests.

A long time ago Jefferson talked about a free state and a free church separated by a legal wall. The theory

made sense, but with a nod to the blue laws, it is a wall that has never been completed.

In 1961 the Supreme Court upheld a Pennsylvania Sunday-closing law, forcing an Orthodox Jewish merchant, who closed on Saturday by reason of his faith, to close also on Sunday. Dissenting against this ruling, one of the jus-

tices, Potter Stewart, observed, "For me this is not something that can be swept under the rug and forgotten in the interest of enforced Sunday togetherness."

The last time anyone looked, the same old dirt is still there. Perhaps it's too hard to buy a broom on Sunday!

END

# A Toast to the U.S.A.

By Richard C. Halverson

I've just spent three weeks in Europe—and burdened with the criticism of U.S. "imperialism" in Asia, I want to record a few simple facts of history.

At the end of World War II the great cities of Europe and Japan were in ruins—their land ravaged.

Their factories were rubble—their people exhausted.

The U.S.A. had been spared war on her soil—her cities were thriving—her factories geared to maximum production—her people were eager, their morale never higher.

She had the most powerful army, navy, and air force in history—deployed throughout the world.

And she alone had the atomic bomb!

The U.S.A. was in a position to occupy the world—an unprecedented opportunity for total imperialism.

What would Russia have done in that position? Germany? Japan?

For that matter, what would de Gaulle have done?

The question of course is hypothetical.

But what the U.S.A. did is not!

She retooled for peace.

She joined hands with men everywhere to rebuild the world—not parsimoniously, but magnanimously, spontaneously, humbly.

She poured her industrial, agricultural, and financial wealth into Europe, Asia, Latin America, Africa—billions and billions of dollars in aid.

Undoubtedly her unprecedented prosperity today is due in part to this selfless sharing as a nation.



ONE DRINK DRUNK

ANDREW C. IVY, M.D., distinguished physiologist of the University of Illinois, has said, "One drink and a person is one drink drunk."

A reader of the *Christian Herald* wrote a letter asking about social drinking. The editor, Daniel A. Poling, answered in the December, 1966, issue: "Social drinking is increasing at what I believe to be an alarming and disastrous rate. And the leadership of too many Protestant churches, ministerial as well as lay, is setting no good example. Ask Alcoholics Anonymous in your town."

#### What Is Social Drinking?

Two well-known authorities, Howard W. Haggard, M.D., and E. M. Jellinek, M.D., have defined the moderate or social drinker thus: "He does not seek intoxication and does not expose himself to it. He uses alcoholic beverages as a condiment and for the mild sedative effects. The alcohol constitutes neither a necessity nor a considerable item in his budget."

A pamphlet, "The Big Lie About Moderate Drinking," a reprint from *Pageant* magazine, comments: "There is only one kind of person who does not have to worry about facts in this article—he is the man who has never drunk alcohol in any form at all . . . and the man who never intends to drink alcohol. . . . You have, in short, something to worry about every time you take a drink. Why? Because every time you take a drink you die a little. . . . Up to now you may have thought of yourself as a moderate drinker, and, therefore, safe. But, for one thing, the idea that you are safe is a flat lie."

However, some persons inside and outside the church support moderate drinking in a "civilized manner." They reflect the "newer temperance" position. Early in 1966 Professor Chafetz of Harvard University suggested that it would be a good idea to start "practice drinking" in the elementary school. Professor Krantz of the University of Maryland said, "I think this might be a good idea. After all, roughly half of the people in America do use alcohol."

Richard E. Strain, M.D., writes: "As a brain surgeon I have yet to meet a moderate drinking colleague who would like to have me operate on his son after I have 'had a few.' If a person never takes the first drink, he never be-



*"There is only one kind of person who does not have to worry about facts in this article—he is the man who has never drunk alcohol in any form at all . . . and the man who never intends to drink alcohol."*

**BY ELLROSE D. ZOOK**

comes a problem drinker. I have heard many alcoholics say, 'How I wish I had never taken that first drink.' This proves that moderation is a terrible fallacy."

A person may be a moderate drinker for years, or he may move from moderation quite rapidly into alcoholism. The longtime moderate drinker may under undue stress finally become an alcoholic. A Pittsburgh social worker among alcoholics recently reported a case where a woman in her sixties began drinking and in six months was a confirmed alcoholic.

Jack Finegan, a professor of New Testament Literature, in his book *In the Beginning*, writes under "Noah and His Wine": "The way of moderate drinking has been tried not only individually but on a national scale. Ever since the brief experiment of prohibition was abandoned, and now for many years, this has been the most powerfully promoted way in the United States of America."

#### **Why Social Drinking?**

Reasons why people drink socially differ because each individual varies with regard to his personal problems and his ability to resolve them. Some reasons are: He wants to be sociable and likable. He needs to have a place to go, such as the tavern. He wants to release the "brakes." He needs to get a feeling of importance and to show he is "grown up." He tries to escape frustration, or worry, or bad living conditions. He gets a "sense of well-being," and a "glow" that leads easily to another. He's too easily influenced by the glamorization of drinking in the various advertising media.

One writer asks, "How can we desocialize drinking? Make it less socially obligatory." Many people today would not be drinking if it were not for the pressures and influences exerted by businessmen, parents, ministers, professors, and bosses—they drink; so why can't I?

The controversial James A. Pike in his book *Beyond Anxiety* says, "Almost invariably an alcoholic drinks because of some deeper problem, some problem of the spirit." He feels that a drinker attempts to escape from a "dis-orientation of the spirit, the inner life." He says further that the problems "can be any of the types of problems which form the chapter headings of this book." These are:

"Anxiety," "Fear," "Guilt," "Inhibitions," "Frustration," "Indecision," "Loneliness," "Despair," and "Spiritual Causes." Although he writes about the alcoholic, these causes apply to the social drinker as well, both Christian and non-Christian.

Glenn D. Everett, Washington correspondent for Religious News Service, writes in the leaflet "You Don't Have to Drink": "I'm a nondrinking member of a profession in which social drinking is demanded. . . . When I first came to the capital at 23, . . . I was told I'd have to learn to drink, at least enough to be sociable. . . . The drinking of whiskey and gin cocktails is not only socially acceptable, it's socially demanded. . . . Drinking is considered smart." He concludes, "Don't let anyone tell you that you have to drink to be sociable. You don't. You gain the right kind of friends and prestige and professional advancement lots faster drinking ginger ale plain, and looking the bartender right in the eye as you order it."

According to the National Council on Alcoholism, more than 80 million Americans drink alcoholic beverages. About one in 13 develops into an alcoholic. We have a total of about 6½ million alcoholics, over 97 percent of whom are to be found not on skid row, but as fathers and mothers, husbands and wives, in their homes and at their jobs trying to lead normal lives.

Every social drinker is potentially an alcoholic. Dr. Ivy estimates that 500,000 alcoholics are being produced in this country annually. Alcoholism is now considered the No. 4 health problem in this country. Some even go so far as to say that it is the No. 1 health problem. Dr. Joel Fort of California says, "The problem of alcoholism in this country now outranks every other health issue in terms of potential danger to individuals." Dr. Karl Meninger states, "Alcohol constitutes the country's largest mental health problem."

#### **Alcohol and the Brain**

Shakespeare writes, "O God! that men should put an enemy in their mouths to steal away their brains."

The American Medical Association has a little cartoon with these words: "No alcohol—dry and decent. One drop  
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of alcohol per thousand drops of blood—delighted and devilish. Two to three drops per thousand—dizzy and delirious. Four to five drops—dazed and dejected. Six drops—dead.”

Two drinks, or about one ounce of alcohol, will put about one-half drop of alcohol per thousand in the blood and give him a blood test of about .05 percent if the drinker weighs about 140 pounds.

Alcohol has a special affinity for brain tissue, its effect starting with “the clever forebrain.” It affects the brain as follows: with a test of .05 percent, the high centers of the brain; .1 percent, the deeper motor areas with loss of response; .2 percent, midbrain emotional center; .3 percent, the sensory area; .4 to .5 percent, the whole perception area; .6 percent to .7 percent, the whole brain, causing death.

### **Some Facts About Alcohol**

Dr. Ivy defines alcohol thus: “Beverage alcohol is an intoxicating, hypnotic, analgesic, anesthetic, narcotic, poisonous, and potentially habit-forming, craving-producing, or addiction-producing drug or chemical.” It is a depressant and not a stimulant.

Beverage alcohol is made in three general ways: (1) malt liquors, such as beer, from grains; (2) wines from fermented fruit juices; (3) distilled spirits (whiskey, rum, and gin) from alcohol fermented liquids.

Beer usually contains from 3 percent to 4 percent alcohol; wines, from 10 percent to 20 percent; 100 proof whiskey, 50 percent. Thus 12 ounces of beer, three to four ounces of wine, and one ounce of 100 proof whiskey each contain about the same amount of alcohol.

For the year ending June 30, 1964, the United States produced more beer than any other country, with two thirds of it being sold in grocery stores. In the same year we consumed more than three billion gallons of beer, up 5.3 percent over the previous year, more than 16 gallons per capita. In that year we produced and imported 190 million gallons of wine, one gallon per capita, and about 250 million gallons of distilled spirits for beverage purposes, about 1½ gallons per capita.

No figures are available for illegal and domestic production. During the year ending June 30, 1964, the government seized 6,837 illegal stills and destroyed more than 3,123,783 gallons of illicit mash, 10 percent more than the previous year.

For the year ending June 30, 1965, about 4½ billion dollars of both federal and state taxes were collected. The state spends about \$5 on problems of alcohol for every \$1 received in taxes. It's supposed to cost about \$5,000 to cure one alcoholic.

We spend about 15 billion dollars annually for alcoholic beverages and about 6 billion for religious and welfare services. Advertising revenue for alcoholic beverages in 1965 totaled more than 232 million dollars for space in newspapers and magazines and time on television.

### **Drinking and Car Driving**

The National Safety Council now states that 55 percent of all traffic deaths are directly related to drinking drivers. Seven years ago it was 20 percent. If 500 die in car accidents over a holiday weekend, more than 250 lose their lives because of drinking drivers. The Council also says

that from 13 to 15 percent of nonfatal accidents are due to drinking drivers. Drivers having “blood-alcohol levels over .04 percent are definitely associated with increased accident involvement,” says the Council.

Samuel R. Gerber, coroner for 19 years of Cuyahoga County, Ohio, states, “Undoubtedly it is the man or woman who has had only a few drinks who creates the most accidents. The moderate drinker has a false self-confidence. He assures everyone, including himself, he is not drunk and forsakes caution.”

### **Social Drinking and the Christian**

Within our brotherhood social drinking can be found, and sometimes is even supported among youth and adults—adults who have influence and responsibility in the home, community, and church.

Raymond E. Veh, editor and leader in the Evangelical United Brethren Church, writes:

“If I should drink, my character would be damaged.

“If I should drink, my will power would be in danger.

“If I should drink, my associates would be weakened.

“If I should drink, my Saviour would be hurt by my contributing my influence to the enemy. I've done enough to embarrass Him. I refuse to add drink to the list.”

How can a Christian participate in a practice and support a system which in today's society causes so much misery, sickness, hunger, lack of proper clothing and shelter, poverty, broken homes, violence, and murder? Is the church too silent about this social evil of our day? One minister commented that he feared to preach total abstinence from his pulpit.

If we interpret the Scriptures literally and legalistically, we can find no condemnation of social drinking. There is no verse that says, “Thou shalt not occasionally drink a glass of beer or wine or a few swallows of whiskey when frustrated, tired, depressed, or inhibited.” However, one should look up such words as “drunkenness” and “wine” in a concordance.

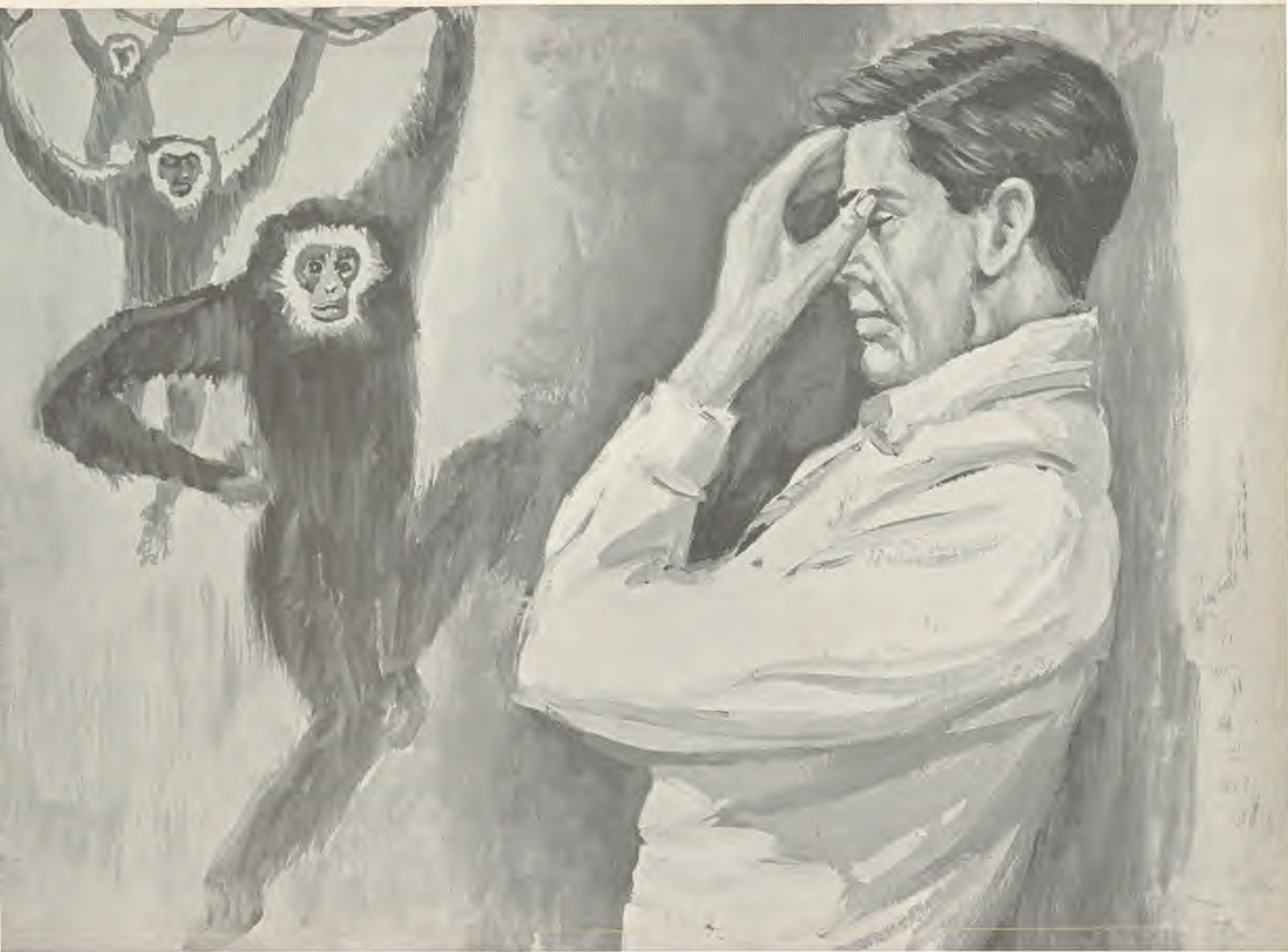
The teaching of Scriptures for the day in which we live would condemn social cocktail and beer parties. Think of our complex life in industry, transportation, communication, and business. Think of the great need for a consistent Christian witness to the power of the gospel and the Holy Spirit.

When a Christian resorts to alcohol because of inner unresolvable frustrations, inability to make proper social adjustments in today's society, and the perplexity of too much inhibition, we must wonder about his spiritual maturity and understanding of the teaching of the Scriptures.

Professor Finegan does not think moderate drinking works very well. Especially he thinks this is true when you have “to help someone to whom drinking had become a problem or disease, or if you had to live with someone like that, or if you had to be someone like that.” He says the only other way is to leave drinking alone and refers to the Nazarite vow in Numbers 6.

How can our bodies become living sacrifices for Christ and temples of the Holy Spirit when we use alcohol? How can we be guided by the Holy Spirit and influenced by alcohol at the same time? Cannot the Holy Spirit give us the peace and joy that satisfy instead of our depending upon the “glow” of alcohol? Is it not better to let the Holy Spirit guide our thinking capacities rather than have them dulled by alcohol?  
END





## HOW SCIENTIFIC WORK CAN CONFIRM CHRISTIAN BELIEF

BY SYDNEY ALLEN

A POPULAR OPINION is abroad to the effect that science and Christianity are two powers at war and that this hostile power known as "science" is winning all the battles. Such a belief is based on confusion. It is based primarily upon a misunderstanding of the nature of Christianity and science.

As is so often the case with abstract terms, the word *Christianity* has more than one meaning. It may refer to the whole array of things which have to do with the Christian religion. This is not a very precise usage of the word, however. It would probably be more accurate to speak of this total collection of things as "Christendom." A more restricted meaning of the word is given by *Webster's Seventh New Collegiate Dictionary*, namely, "the religion derived from Jesus Christ, based on the

Bible as sacred scripture." This suggests a third meaning of the word: the contents of the Bible. It is this last meaning which we shall adopt in this article.

The word *science* is involved in the same situation of multiple meanings. It may refer to all the people, institutions, and doctrines which are associated with scientific inquiry. It may also mean simply the process of gaining scientific information. In a still more restricted sense the word may mean "knowledge covering general truths or the operation of general laws especially as obtained and tested through scientific method."

To summarize, then, both "Christianity" and "science" can refer to: (1) a *conglomeration* of things surrounding a certain activity; (2) a *process* such as the pursuit of knowledge

about nature (science) or the pursuit of fellowship with the Creator (Christianity); (3) *statements* such as (a) scientific writings or (b) the Bible.

It is obvious that people who speak of warfare between science and theology are not using these words in their first two meanings. Christianity and science in general are not at war with each other. Neither is there any conflict between the two different kinds of pursuit referred to in the second meaning. Those who talk of this warfare are, we presume, referring to an alleged contradiction between the doctrines taught by scientists on the one hand and the contents of the Bible on the other. So in the rest of this article when we use the terms "science" and "Christianity," we will use them in this

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third meaning. The question then boils down to this: Is there hostility between the doctrines of responsible scientists and the statements in the Bible?

The Bible contains documents written by witnesses who believed that the acts they recorded revealed the character of the Creator. These events came to an end before A.D. 100. The content of Christianity, therefore, is essentially fixed. Please remember that we are using the term in the sense of the contents of the Bible.

It is obvious that science is not fixed. Instead of being a record of unchanging events in the past, science is an ongoing process, a living, growing inquiry which is still far from being complete. Many of the things which people now believe to be "scientifically true" will undoubtedly be recognized as errors a few years from now. This is not to deny, of course, that scientists currently agree on a large number of basic beliefs. We simply point out that the moment science becomes a fixed body of doctrines which cannot be questioned or changed, it will be dead as a process of inquiry.

Consequently, to compare science with Christianity, in the senses specified here, is to compare something which is still developing and is admittedly incomplete with something which has long been finished and which cannot now be changed.

This state of affairs has some implications which are not always understood. If scientific work has nowhere arrived at its final state, then it would be premature indeed to assert that scientists have "disproved" any general item of Christian teaching. In no aspect of science can it be said that all the facts are in. One recalls a radiobroadcast in which the interior of the atom was described as a "zoo" containing around one hundred particles, with the role of all of them still in doubt. It would be presumptuous, therefore, to deny the possible truth of any given Biblical statement on scientific grounds (including archaeological ones) since scientists have not yet arrived at a final assessment of the data in any relevant area. This is not because they have been lazy or indecisive. It is simply because all the data has not yet been gathered.

When college students sell their used textbooks at the end of a semester, the depreciation on their science books is much greater than they have to bear

on their student's editions of the Bible. This has nothing to do with the relative progressiveness of the two academic departments. It simply reflects the fact that the descriptions of nature



in last year's textbook are not as good as those in this year's, while the description, say, of the shipwreck of Paul in grandfather's Bible is essentially the same as that found in the latest edition.

This is far from branding all scientific statements as falsehood. Although they are not definitive or perfect, such statements are assuredly the best available guides to knowledge in the factual areas with which they deal. Why is this so? The reason is clearly brought out in the writings of Dr. Karl Popper, one of the leading modern philosophers of science. According to him, those scientific statements which come into common belief among specialists are those which have been confirmed, not by any positive proofs but by *the ability which those statements have to successfully withstand serious attempts to disprove them*. This means that when a statement is confirmed, it is not yet a perfect description of reality. It is simply the best description we have and will have to suffice until we can find a better one, which we will no doubt succeed in doing in due course.

Since no general scientific statement is yet beyond doubt, none of them can be appealed to as conclusive evidence against any aspect of Christianity. Perhaps the reader is saying, "Yes, and none of them can be appealed to as decisive confirmation of Christianity, either." This observation is correct. If by "prove" one means to show the truth of a statement in such a way that no rational mind can possibly doubt it, then we will have to admit that science can neither prove nor disprove anything at all.

But let us not forget that science does not, at least according to Dr.

Popper, proceed by the method of positive proof. The activities of scientists can and do confirm certain statements so that they become more worthy of belief than alternative statements. Every reader of this article probably prefers the statement "The world is round" to the statement "The world is flat." There are still some holdouts, but the probability of the former statement's truth is far greater than the latter's.

Our title suggests that there is a way in which scientific inquiry can confirm Christian beliefs. As we have seen, to confirm something is to make it appear more believable, but not necessarily to make the contrary totally unbelievable. It is the contention of this article that at many points scientific work strongly confirms both the correctness of the Biblical record and the soundness of Biblical doctrine.

We will mention only three such points. We ought to note first, however, that if someone claims that the discoveries of the scientists have "disproved" Christianity, one can be quite sure that such a person is not too well informed. Christians have nothing to fear from the advancement of scientific inquiry. Although individual scientists may be hostile to the faith, we have every reason to believe that the outcome of honest inquiry into nature will be in agreement with the Book which tells of nature's origin and Designer. In many cases already, including the three points we shall mention, progress in knowledge can actually become a strong promoter of Christian belief for those who understand the true state of the evidence.

### Psychology

Psychology is one of the newer sciences. It is the study of mind and behavior in man and the animals. It deals with what makes a personality function correctly or incorrectly. It is no libel to say that psychology is not yet a very well-developed system of ideas. It is a young study, and it deals with a most difficult subject. The evidence psychologists seek is not easily accessible.

The subject matter of psychology and other social sciences is nevertheless of great importance, even though the discovery and analysis of such data may be fraught with many perils. Most of the problems of the world are caused by man. These problems could be solved if it could be discovered why man constantly frustrates these attempts at solution. Such a discovery must, of

course, include a remedy for this tendency. To date no such "scientific" discovery has been forthcoming from the psychologists, although there are plenty of rival theoretical schools.

Some persons, claiming to base their statements on psychological knowledge, have asserted that living a Christian life is disturbing to one's mental health. If such persons are challenged to produce the factual evidence for this view, one may have to wait awhile before it is forthcoming. Nevertheless, this is a popular belief and ought to receive a patient hearing. If Christianity drives people mad, there must be something wrong with it, and we ought to either modify it drastically or abandon it.

When one inquires about the experience of Christians, however, one hears unanimous testimony that faith in Christ and belief in the teachings of the Bible are wonderful paths to maintaining mental peace and emotional equilibrium. The advocates of the argument hostile to Christianity usually point out that this is only further evidence of delusion. At this point it is apparently prudent to suspend the debate.

But let us look at one doctrine which is accepted by practically all the psychologists in all the competing schools. It is not a new belief and was not discovered by scientists. It goes like this: *Man functions best in an atmosphere where his fellow human beings love and respect him and he can manifest the same attitude toward them.* When you cut through all the talk of sex and complex and Oedipus rex, it all comes down to just about that. Lacking an environment of love, man will almost surely develop malfunctions of one sort or another.

The reader will immediately recognize that this is a good summary of the heart of Christian teaching. Man was made, the Bible suggests, to help satisfy God's own need for love. For the same purpose, God gave man a wife and the ability to beget and nurture children. Man was instructed to manifest honesty and kindness toward his fellow creatures so that he could live in a community of mutual respect. The Ten Commandments describe the proper scope of love toward man and God. The Bible teaches that if a man gladly conforms to these rules for loving, he will function well. If he refuses to surrender himself to the will of his Maker, however, it predicts that he will get into all sorts of snarls and tangles in his life. In other words, man was

designed to live in a loving atmosphere. Thus it can be said that the main doctrine of man held by the schools of psychology today is a distinct confirmation of one of the central assertions of Christianity.

### Archaeology

Archaeology is the study of the remains left by ancient man. The Bible tells much about ancient people, places, wars, and governments. Consequently, the discovery of records from Biblical times and places by the archaeologists can potentially confirm or discredit statements in the Bible. In many cases Biblical statements can be compared with independent evidence which has long been buried but is now being un-



earthed. In general, this evidence provides a means of checking the Scriptures in two ways: (1) Is the Bible accurate? (2) Has it been preserved faithfully as first written?

An example of the first type is the case of King Belshazzar. Everyone has heard of the "handwriting on the wall" which warned this monarch of his fate at the hands of the Persians. Until modern times no records of Belshazzar were available except the Bible. Then in 1929 Raymond P. Dougherty published the results of his research among clay tablets excavated from the ruins of ancient Babylon. He discovered documents which stated that Belshazzar was the oldest son of the very king whom many scholars had asserted to be the last ruler in the Babylonian line. These documents also revealed that Belshazzar was made king in succession to his father, just as the Book of Daniel implies. Here is a clear case where researchers have shown that the Bible's historical memory is amazingly accu-

rate. Of course, both the Bible and the documents *could* be wrong, but the likelihood of that is so small that we can rest contented in the sufficiency of the evidence at hand. We might cite whole volumes of similar evidence. No contemporary scholar who is familiar with the facts charges the Bible with wholesale factual inaccuracy as light-heartedly as some of them used to.

With respect to the question of the preservation of the Biblical text, we cite as an example the discovery in the Judean desert of the so-called Dead Sea Scrolls. These books, mainly from the Bible, were copied around a hundred years before Christ. (The exact date is still in dispute, but a century or two or even three either way does not affect our argument.) All the Old Testament books are represented in the collection, with perhaps one minor exception.

Prior to the discovery of these texts the oldest Hebrew copies of the Bible in the possession of scholars came from the ninth century A.D. It can readily be seen that there is around a thousand years between the two sets of copies: the Dead Sea Scrolls made in 100 B.C. and the other scrolls made around A.D. 900.

The problem with respect to the preservation of the Biblical text revolves around the possibility that the scribes may have made errors or may even have changed the wording of the documents to suit their own views. Here, now, was a wonderful chance to see whether much of this kind of thing had actually occurred. If there were going to be substantial errors, omissions, or additions, they would certainly have a chance to show up during ten centuries of time.

Comparison between the two sets of manuscripts reveals that the transmission has involved no significant changes. If no variations worth mentioning outside a scholar's convention occurred over that much time, it is reasonable to assume that we possess in our Bible today essentially what the prophets and scribes first wrote down. This is surely a dramatic confirmation of the belief by Christians that the Scriptures contain the very material upon which Jesus based His preaching nearly two thousand years ago.

### Medicine

The Bible claims to be the revelation of the will and character of Him who

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created all things, including man. Surely the Creator should know which habits will most tend to the optimum functioning of the human organism. The Bible contains a number of health laws. After decades of modern medical research, how do these recommendations compare with the experience of modern practitioners of medicine? Let us take note of some cases.

Perhaps more than any other medicine or technique, sanitation has helped to keep people alive and well longer than was previously the case. All peoples today recognize the importance of frequent bathing and washing for the avoidance of infection and disease. This is a relatively modern idea, it should be noted, as far as medical recommendation is concerned. The Bible continually urges upon its readers the washing of the body and the cleansing of one's surroundings. The writers all had a horror of filth and untidiness and attempted to instill this in their readers. This is, of course, quite in harmony with the latest recommendations and practices of a sparkling modern hospital. It amounts to a confirmation of the correctness of the Bible. Preventive medicine emphasizes the value of sanitation, and this is a positive point in favor of the Bible.

As recently as a hundred years ago surgeons wiped their hands on their gowns as they passed from the dissection of a corpse to the operating theater to perform an operation on a living patient. There was no intermediate washing or cleaning operation at all. Because of this carelessness they unwittingly spread disease and infection. Scrupulous care is now taken, of course, to avoid all possible contamination. Every hospital spends much time and money every day just to keep things free of soil and defilement.

The Bible warns against contact with all filth and especially with dead bodies. Priests were forbidden by the Jews to touch a dead body for any reason. Here again a teaching of the ancient Scriptures is confirmed by the up-to-date discoveries of modern scientists.

We are not arguing that the Bible is a book of science or that it either contains or foreshadows everything worthwhile which the scientists have discovered. Far from it. We are simply arguing that the Bible, a religious document, is in harmony with those positive discoveries of the scientists which relate to its contents. This, we believe, makes the religion of the Bible more believable, because it shows that Biblical teachings are in conformity with

the reality which science seeks to describe and understand.

### Conclusion

Christians have an intellectually trustworthy religion as well as one which can stand up to the shocks and stresses of everyday life in the modern world. The Book which records the origin and development of Christianity is trustworthy. It tells us the truth at every point where men have been able to check it up to now. It is reasonable to believe, therefore, that it tells us the truth where it cannot yet be checked and also where it can never be checked on this earth.

The Bible, the record of God's self-disclosure, is a much better guide for a man's life than is any philosophy derived from mere human opinion. The Bible records facts about the acts by which God has revealed His character and will. That character is trustworthy, and so is the record from which we learn about it. END

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# Your Questions, Please!

BY FRANK B. HOLBROOK

## **Please explain the origin of our calendar and the B.C.-A.D. system of dating.**

Various systems for counting the years have been employed by the nations of antiquity. The common calendar in use by most nations today is essentially the one which Julius Caesar made official in 45 B.C. Adopting the solar calendar of 365 days from Egypt, Caesar added an extra day every four years to give an average year of 365¼ days. This calendar became the heritage of Europe. Actually, the extra day inserted each leap year was more than was needed, and so by the sixteenth century the calendar and the seasons were out of alignment. By a simple adjustment ("dropping" ten days—Friday, October 5, was designated instead Friday, October 15) the calendar was brought into line by the decree of Pope Gregory XIII in 1582.

Catholic countries accepted this "Gregorian" calendar immediately. England and her colonies made the necessary adjustments in 1752, and only in the present century has Eastern Europe done so. To prevent further slipping of the calendar it was arranged that century years not divisible by 400 would not be made leap years. Thus the calendar we live under is basically the calendar of the Roman empire in which Jesus lived.

The Christian era, denoted by the A.D. scale (anno Domini, "in the year of [our] Lord"), was invented by Dionysius Exiguus, a Christian monk of the sixth century A.D. Dionysius drew up tables or Easter cycles to chart the dates on which Easter would fall for a period of ninety-five years. He accompanied his tables with a consecutive series of years reaching back to the year which he thought was that of the Incarnation of Christ.

There is no evidence that he intended to establish an era for dating purposes, but his scale was popularized in the

*In this column Pastor Frank B. Holbrook answers questions regarding spiritual truth, ethical behavior, and Biblical understanding. Write to him c/o THESE TIMES, Box 59, Nashville, Tennessee 37202. Names are confidential. If a personal answer is desired, please send an addressed envelope. Only questions of general interest are published.*

*Church History* of the Venerable Bede, a well-known English scholar (673-735). When it became popular to date events with reference to the birth of Christ, it was but a step to date prior events as so many years "before Christ" (B.C.).

Thus, in effect, the Julian Calendar years have been extended backward as though they had always existed. Although for years it has been certain that Dionysius was mistaken on the true year of Christ's birth (scholars now date it approximately 5 B.C.), no attempt has been made to change his scale.

## **Before Christ's resurrection did the disciples love Him only as a friend, or did they recognize Him as the Messiah?**

What are the Bible facts? After an interview with Jesus, Andrew's first words to his brother Peter were, "We have found the Messiah." John 1:41. A day later, Nathanael openly confessed, "Rabbi, thou art the Son of God; thou art the King of Israel." John 1:49. A half year or more before His death the Master plainly questioned the disciples regarding their convictions on this very point: "Whom say ye that I am?" Peter, answering for the Twelve, fervently avowed, "Thou art the Christ, the Son of the living God." Matthew 16:15, 16.

The sorrowing Martha, near the tomb of her brother Lazarus, found comfort in her conviction that Jesus was all that He claimed to be. Somehow, He would right the tragedy that had befallen her home. Through her tears she could say, "I believe that thou art the Christ, the Son of God, which should come into the world." John 11:27.

It is true that the Twelve did not fully understand Christ, and His ministry constantly surprised them. Yet the evidence is that they regarded Him as the Messiah (or Christ, Greek) from the very beginning of their acquaintance with Him.

## **Where do you get the concept that angels have wings? It seems downright pagan to me.**

From the Scriptures! The golden cherubim on the mercy seat of the ark—representing the hosts of heaven—each had two wings (Exodus 25:20), as did the cherubim in Solomon's Temple (1 Kings 6:23-28). On the other hand, cherubim were represented to Ezekiel as having four wings. (Ezekiel 10:18-21.) The cherubim first appear in the Scriptures guarding the tree of life from the approach of sinful man. (Genesis 3:24.) In Isaiah's vision he was shown seraphim about the throne of God with six wings. (Isaiah 6:1-8.)

We must realize that heavenly things—and things beyond the ken of the human mind—cannot always be grasped or expressed in terms of human thought or language. Whether angels literally have wings, or whether they are so represented to the prophets for symbolic purposes—such as to represent their swiftness for instantaneous ministry—cannot be decided upon with certainty. Ordinarily angels appear in the form of human beings when they minister visibly to mankind. (See Genesis 19:1, 5; Judges 13:9-11.) END

# The two errors

BY ELLEN G. WHITE

A PERSON may not be able to tell the exact time or place, or trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8.

Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact.

While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what

they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.

**It is true that there may be an outward correctness of deportment without the renewing power of Christ.** The love of influence and the desire for the esteem of others may produce a well-ordered life. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions. By what means, then, shall we determine whose side we are on?

Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things.

Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Galatians 5: 22, 23.) They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, re-

flect His character, and purify themselves even as He is pure. The things they once hated they now love. . . .

**There is no evidence of genuine repentance unless it works reformation.** If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has passed from death unto life.

When, as erring, sinful beings, we come to Christ and become partakers of His pardoning grace, love springs up in the heart. Every burden is light, for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of Righteousness.

The loveliness of the character of Christ will be seen in His followers. It was His delight to do the will of God. Love to God, zeal for His glory, was the controlling power in our Saviour's life. Love beautified and ennobled all His actions. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. "We love, because He first loved us." 1 John 4:19, R.V. In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses,

# FAITH WITHOUT LAW LAW WITHOUT FAITH

controls the passions, subdues enmity, and ennobles the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence on all around.

There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.

**But notice here that obedience is not a mere outward compliance, but the service of love.** The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth.

If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new covenant promise is fulfilled: "I will put my laws into their hearts, and in their minds will I write them." Hebrews 10:16. And if the law is written in the heart, will it not shape the life?

Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep his commandments." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience.

We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. "Ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." 1 John 3:5, 6. Here is the true test. If we abide in

Christ, if the love of God dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." 1 John 3:7. Righteousness is defined by the standard of God's holy law, as expressed in the ten precepts given on Sinai.

**That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption.** "By grace are ye saved through faith." But "faith, if it hath not works, is dead." (Ephesians 2:8; James 2:17.) Jesus said of Himself before He came to earth, "I delight to do thy will, O my God: yea, thy law is within my heart." Psalm 40:8. And just before He ascended again to heaven He declared, "I have kept my Father's commandments, and abide in his love." John 15:10. The Scripture says, "Hereby we do know that we know him, if we keep his commandments. . . . He that saith he abideth in him ought himself also so to walk even as he walked." 1 John 2:3-6. "Because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:21.

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The condition of eternal life is now just what it always has been—just what it was in Paradise before the fall of our first parents—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled.

been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual

that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "O how love I thy law! it is my meditation all the day." (Psalm 119:97.) And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit." (Romans 8:1.)

**There are those who have known the pardoning love of Christ and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes, but we are not to be discouraged.**

And do not forget the words of Christ, "The Father himself loveth you." John 16:27. He desires to restore you to Himself, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ. Pray more fervently; believe more fully. As we come to distrust our own power, let us trust the power of our Redeemer, and we shall praise Him who is the health of our countenance.

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature.

No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ.

The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our sinfulness drives us to Him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power. The more our sense of need drives us to Him and to the Word of God, the more exalted views we shall have of His character, and the more fully we shall reflect His image. END

**Hopeful.** *Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do; so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless.*

**Christian.** *And what did you do then?*

**Hopeful.** *Do! I could not tell what to do, till I brake my mind to Faithful; for he and I were well acquainted. And he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world, could save me.*

—JOHN BUNYAN, *The Pilgrim's Progress.*



The way would be open for sin, with all its train of woe and misery, to be immortalized.

It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have

surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure.

When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that "the devils also believe, and tremble"; but this is not faith. (James 2:19.) Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart



# The Douglas Dissent



BY SUPREME COURT  
JUSTICE WILLIAM O. DOUGLAS

*When the United States Supreme Court ruled in "McGowan v. Maryland" that Sunday laws are not religious laws and that they are not therefore banned by the Constitution, Justice Douglas dissented. Following are excerpts from that dissent. (See "U.S. Reports," v. 366, pp. 561-581.)*

**T**HE QUESTION is not whether one day out of seven can be imposed by a State as a day of rest. The question is not whether Sunday can by force of custom and habit be retained as a day of rest.

The question is whether a State can impose criminal sanctions on those who, unlike the Christian majority that makes up our society, worship on a different day or do not share the religious scruples of the majority. . . .

The institutions of our society are founded on the belief that there is an authority higher than the authority of the State; that there is a moral law which the State is powerless to alter; that the individual possesses rights, conferred by the Creator, which government must respect. The Declaration of Independence stated the now familiar theme:

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"We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness."

And the body of the Constitution as well as the Bill of Rights enshrined those principles.

The Puritan influence helped shape our constitutional law and our common law as Dean Pound has said: The Puritan "put individual conscience and individual judgment in the first place."—*The Spirit of the Common Law* (1921), p. 42. For those reasons we stated in *Zorach v. Clauson*, 343 U.S. 306, 313, "We are a religious people whose institutions presuppose a Supreme Being."

### Religion by Persuasion, Not by Force

But those who fashioned the First Amendment decided that if and when God is to be served, His service will not be motivated by coercive measures of government. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof"—such is the command of the First Amendment made applicable to the State by reason of the Due Process Clause of the Fourteenth. This means, as I understand it, that if a religious leaven is to be worked into the affairs of our people, it is to be done by individuals and groups, not by the Government. This necessarily means, *first* that the dogma, creed, scruples, or practices of no religious group or sect are to be preferred over those of any others; *second*, that no one shall be interfered with by government for practicing the religion of his choice; *third*, that the State may not require anyone to practice a religion or even any religion; and *fourth*, that the State cannot compel one so to conduct himself as not to offend the religious scruples of another. The idea, as I understand it, was to limit the power of government to act in religious matters (*Board of Education v. Barnette, supra; McCollum v. Board of Education*, 333 U.S. 203), not to limit the freedom of religious men to act religiously nor to restrict the freedom of atheists or agnostics.

The First Amendment commands government to have no interest in theology or ritual; it admonishes government to be interested in allowing religious freedom to flourish—whether the result is to produce Catholics, Jews,

or Protestants, or to turn the people toward the path of Buddha, or to end in a predominantly Moslem nation, or to produce in the long run atheists or agnostics. On matters of this kind government must be neutral. This freedom plainly includes freedom from religion with the right to believe, speak, write, publish and advocate antireligious programs. (*Board of Education v. Barnette, supra*, 641.) Certainly the "free exercise" clause does not require that everyone embrace the theology of some church or of some faith, or observe the religious practices of any majority or minority sect. The First Amendment by its "establishment" clause prevents, of course, the selection by government of an "official" church. Yet the ban plainly extends farther than that. . . . The "establishment" clause protects citizens also against any law which selects any religious custom, practice, or ritual, puts the force of government behind it, and fines, imprisons, or otherwise penalizes a person for not observing it. The Government plainly could not join forces with one religious group and decree a universal and symbolic circumcision. Nor could it require all children to be baptized or give tax exemptions only to those whose children were baptized.

Could it require a fast from sunrise to sunset throughout the Moslem month of Ramadan? I should think not. Yet why then can it make criminal the doing of other acts, as innocent as eating, during the day that Christians revere?

Sunday is a word heavily overlaid with connotations and traditions deriving from the Christian roots of our civilization that color all judgments concerning it. This is what the philosophers call "word magic."

"For most judges, for most lawyers, for most human beings, we are as unconscious of our value patterns as we are of the oxygen that we breathe."—Cohen, *Legal Conscience* (1960), p. 169.

The issue of these cases would therefore be in better focus if we imagined that a state legislature, controlled by orthodox Jews and Seventh-day Adventists, passed a law making it a crime to keep a shop open on Saturdays. Would a Baptist, Catholic, Methodist, or Presbyterian be compelled to obey that law or go to jail or pay a fine? Or suppose Moslems grew in political strength here and got a law through a state legislature making it a crime to keep a shop open on Fridays. Would

the rest of us have to submit under the fear of criminal sanctions? . . .

### Human Law Replaced and Contradicted Divine Law

This religious influence has extended far, far back of the First and Fourteenth Amendments. Every Sunday School student knows the Fourth Commandment:

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20:8-11.

This religious mandate for observance of the seventh day became, under Emperor Constantine, a mandate for observance of the First Day "in conformity with the practice of the Christian Church." See *Richardson v. Goddard*, 23 How. 28, 41. This religious mandate has had a checkered history; but in general its command, enforced now by the ecclesiastical authorities, now by the civil authorities, and now by both, has held good down through the centuries. The general pattern of these laws in the United States was set in the eighteenth century and derives, most directly, from the seventeenth-century English statute. 29 Charles II, c. 7. Judicial comment on the Sunday laws has always been a mixed bag. Some judges have asserted that the statutes have a "purely" civil aim, *i.e.*, limitation of work time and provision for a common and universal leisure. But other judges have recognized the religious significance of Sunday and that the laws existed to enforce the maintenance of that significance. . . .

### Language Cannot Change a Religious Law Into a Civil One

The Court picks and chooses language from various decisions to bolster its conclusion that these Sunday laws in the modern setting are "civil regulations." No matter how much is written, no matter what is said, the parentage of these laws is the fourth commandment; and they serve and satisfy the religious predispositions of our Chris-

tian communities. After all, the labels a State places on its laws are not binding on us when we are confronted with a constitutional decision. We reach our own conclusion as to the character, effect, and practical operation of the regulation in determining its constitutionality. . . .

It seems to me plain that by these laws the States compel one, under sanction of law, to refrain from work or recreation on Sunday because of the majority's religious views about that day. The State by law makes Sunday a symbol of respect or adherence. Refraining from work or recreation in deference to the majority's religious feelings about Sunday is within every person's choice. By what authority can government compel it? . . .

None of the acts involved here implicates minors. None of the actions made constitutionally criminal today involves the doing of any act that any society has deemed to be immoral.

The conduct held constitutionally criminal today embraces the selling of pure, not impure, food; wholesome, not noxious, articles. Adults, not minors, are involved. The innocent acts, now constitutionally classified as criminal, emphasize the drastic break we make with tradition.

These laws are sustained because, it is said, the First Amendment is concerned with religious convictions or opinion, not with conduct. But it is a strange Bill of Rights that makes it possible for the dominant religious group to bring the minority to heel because the minority, in the doing of acts which intrinsically are wholesome and not antisocial, does not defer to the majority's religious beliefs. Some have religious scruples against eating pork. Those scruples, no matter how bizarre they might seem to some, are within the ambit of the First Amendment. See *United States v. Ballard*, 322 U.S. 78, 87. Is it possible that a majority of a state legislature having those religious scruples could make it criminal for the nonbeliever to sell pork? Some have religious scruples against slaughtering cattle. Could a state legislature, dominated by that group, make it criminal to run an abattoir? . . .

A legislature of Christians can no more make minorities conform to their weekly regime than a legislature of Moslems, or a legislature of Hindus. The religious regime of every group must be respected—unless it crosses the line of criminal conduct. But no

one can be forced to come to a halt before it, or refrain from doing things that would offend it. That is my reading of the Establishment Clause and the Free Exercise Clause. Any other reading imports, I fear, an element common in other societies but foreign to us. . . .

## A Law Requiring Rest One Day a Week Is a True Health Law

The State can, of course, require one day of rest a week: one day when every shop or factory is closed. Quite a few

*Continued*

# Focusing



BY WALTER  
RAYMOND  
BEACH

## BRAINS

HENRY VAN DYKE put down as the first requisite of a successful and rounded life, "To think without confusion, clearly." And van Dyke was right. His words are all the more important, since there is an alarming shortage of brains in our world today. Seemingly millions have declared a moratorium on thinking. They have surrendered independent mental processes to the manipulations of mass media of communication. Someone has observed that America is on the way to becoming all eyes and ears and no brains. Another remarks, "The continual flood of words, sounds, and pictures is tending slowly to strangle our inner mental stability and critical judgment."

A recent survey by a great university among eight hundred television owners suggests that the ability to think, the most difficult of achievements and the most essential, and which is developed by meditation, conversation, and reading, is allowed to atrophy in order to recline on an easy, but deceptive, couch of listening and looking. The one who thus betrays his birthright will become a regimented slave. The survey continued:

"It will be interesting to know just how the historians of the future will explain us; how in an age that boasted of science and intelligence, we spent more on liquor than on education; in a time that called for high thought, athletes and pugilists were higher paid than scientists; how actors and funny men got more in a week than schoolteachers in a year; and that in a time when civilization was being shaken to its foundations, the voice to which more ears were turned on Sunday night than to all the prophets and preachers on

the continent was the voice of a wooden dummy."

Of course, we know that "brains" is not everything, and that a vicious segment of our population combines a high IQ with a low morality. Yet, here again the basic lack is that of perceptive thinking.

Christianity should provide a solution, for surely it is an inescapable part of Christian commitment to think. A lawyer once asked Jesus, "Which is the great commandment in the law?" Matthew 22:36. Jesus replied by quoting from the Book of Deuteronomy, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul." Deuteronomy 6:5. He added "with all thy mind," a clause not found in Deuteronomy (although mind is surely comprehended in the term "soul"). Jesus expressly stated thus the obligation to love God with the mind. Only when the Christian uses dedicated intelligence is he cooperating fully with the Holy Spirit. The mind must be consecrated to the service of God and man.

Continuing a point further, let me report what Paul says about those in his day who had a "zeal of God, but not according to knowledge." (Romans 10:2.) That is the trouble with a great many today. They have zeal without knowledge, good intentions without good intelligence. In religion, as elsewhere, God calls for our heads as well as our hearts.

"To Thee, O God, we give our heart  
In many a high and holy strain;  
But grant us now to dedicate  
The sacred offering of our brain."

END

## The Douglas Dissent

*Continued*

States make that requirement. Then the "day of rest" becomes purely and simply a health measure. But the Sunday laws operate differently. They force minorities to obey the majority's religious feelings of what is due and proper for a Christian community; they provide a coercive spur to the "weaker brethren," to those who are indifferent to the claims of a Sabbath through apathy or scruple. Can there be any doubt that Christians, now aligned vigorously in favor of these laws, would be as strongly opposed if they were prosecuted under a Moslem law that forbade them from engaging in secular activities on days that violated Moslem scruples? . . .

When these laws are applied to Orthodox Jews, as they are in No. 11 and No. 67, or to Sabbatarians their vice is accentuated. If the Sunday laws are constitutional, kosher markets are on a five-day week. Thus those laws put an economic penalty on those who observe Saturday rather than Sunday as the Sabbath. For the economic pressures on these minorities, created by the fact that our communities are predominantly Sunday-minded, there is no recourse. When, however, the State uses its coercive powers—here the criminal law—to compel minorities to observe a second Sabbath, not their own, the State undertakes to aid and "prefer one religion over another"—contrary to the command of the Constitution. See *Everson v. Board of Education, supra*, 15.

In large measure the history of the religious clause of the First Amendment was a struggle to be free of economic sanctions for adherence to one's religion. *Everson v. Board of Education, supra*, 330 U.S. 11-14. A small tax was imposed in Virginia for religious education. Jefferson and Madison led the fight against the tax, Madison writing his famous Memorial and Remonstrance against that law. *Id.*, 12. As a result, the tax measure was defeated and instead Virginia's famous "Bill for Religious Liberty," written by Jefferson, was enacted. *Id.*, 12. That Act provided:

"That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief. . . ."

## Sunday Laws Make Men Suffer for Their Convictions

The reverse side of an "establishment" is a burden on the "free exercise" of religion. Receipt of funds from the State benefits the established church directly; laying an extra tax on non-members benefits the established church indirectly. Certainly the present Sunday laws place Orthodox Jews and Sabbatarians under extra burdens because of their religious opinions or beliefs. Requiring them to abstain from their trade or business on Sunday reduces their workweek to five days, unless they violate their religious scruples. This places them at a competitive disadvantage and penalizes them for adhering to their religious beliefs.

### PRAYER CIRCLE

"Pray for one another," wrote the Apostle James, "that you may be healed." (James 5:16, R.S.V.) The privilege of prayer is one of God's best gifts, not that He isn't already willing to give us much more than we deserve, but He is waiting and longing for us to just ask Him.

We need your prayers, and you need ours. Pray for us, and we will pray for you. Send your prayer requests to THESE TIMES Prayer Circle, Box 59, Nashville, Tennessee 37202.

"The sanction imposed by the state for observing a day other than Sunday as holy time is certainly more serious economically than the imposition of a license tax for preaching," which we struck down in *Murdock v. Pennsylvania*, 319 U.S. 105, and in *Follett v. McCormick*, 321 U.S. 573. The special protection which Sunday laws give the dominant religious groups and the penalty they place on minorities whose holy day is Saturday constitute, in my view, state interference with the "free exercise" of religion.

I dissent from applying criminal sanctions against any of these complainants since to do so implicates the States in religious matters contrary to the constitutional mandate. Rev. Allan C. Parker, Jr., pastor of the South Park Presbyterian Church, Seattle, Washington, has stated my views:

"We forget that, though Sunday-worshiping Christians are in the majority in this country among religious people, we do not have the right to force our practice upon the minority. Only a church which deems itself without error and intolerant of error can justify its intolerance of the minority.

"A Jewish friend of mine runs a small business establishment. Because my friend is a Jew his business is closed each Saturday. He respects my right to worship on Sunday and I respect his right to worship on Saturday. But there is a difference. As a Jew he closes his store voluntarily so that he will be able to worship his God in his fashion. Fine! But, as a Jew living under Christian inspired Sunday-closing laws, he is required to close his store on Sunday so that I will be able to worship my God in my fashion.

"Around the corner from my church there is a small Seventh Day Baptist church. I disagree with the Seventh Day Baptists on many points of doctrine. Among the tenets of their faith with which I disagree is the 'seventh-day worship.' But they are good neighbors and fellow Christians, and while we disagree, we respect one another. The good people of my congregation set aside their jobs on the first of the week and gather in God's house for worship. Of course, it is easy for them to set aside their jobs since Sunday-closing laws—inspired by the Church—keep them from their work. At the Seventh Day Baptist church the people set aside their jobs on Saturday to worship God. This takes real sacrifice because Saturday is a good day for business. But that is not all—they are required by law to set aside their jobs on Sunday while more orthodox Christians worship.

". . . I do not believe that because I have set aside Sunday as a holy day I have the right to force all men to set aside that day also. Why should my faith be favored by the state over any other man's faith?"

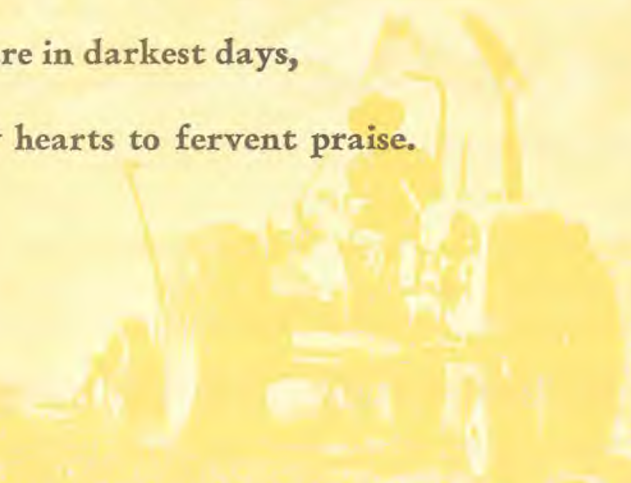
With all deference, none of the opinions filed today in support of the Sunday laws has answered that question.

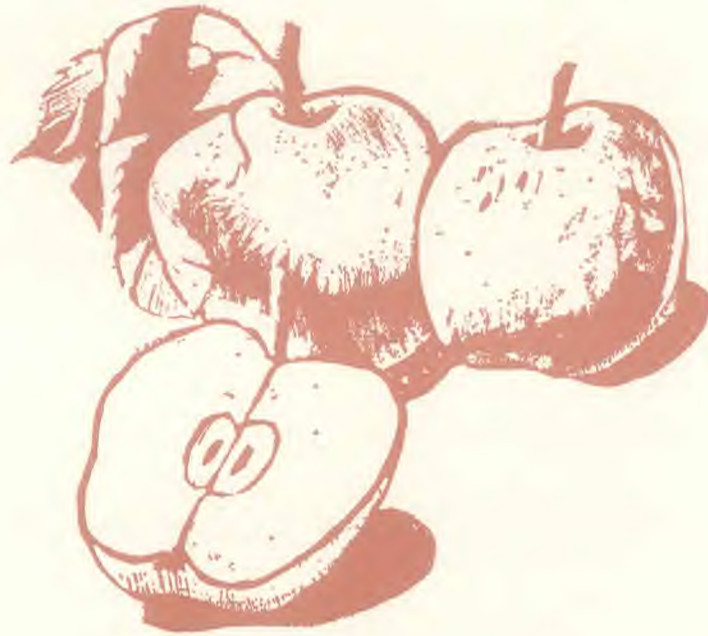
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# **Prayer on Thanksgiving**

By Jane Merchant

For those, O God, who in the hour of sorrow  
Find little cause for thankfulness, I pray;  
For those bereaved, whose bright hopes for tomorrow  
Are changed to sudden agony today;  
For those beset by illness, need, and trouble;  
For those whose lives are spent in loneliness—  
On this Thanksgiving Day I ask a double  
Bounty, O God, for them in their distress.  
Grant, of Thy mercy, such a sense of nearness  
To Thee in their affliction, such a sure  
Awareness of Thy saving love, that dreariness  
May be illumined for them by the pure  
Assurance of Thy care in darkest days,  
Stirring their heavy hearts to fervent praise.

A vintage tractor is visible in the lower right portion of the page, set against a background of a bright, hazy field under a cloudy sky. The tractor is a classic model with large rear wheels and a smaller front wheel, and it appears to be in a field of tall grass or crops.



## Apples of Gold

"A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11.

### THANKSGIVING IN EVERYTHING

The Thirty Years' War (1618-48) was a devastating conflict that ravaged Europe. It is hard to imagine that a hymn like "Now Thank We All Our God" could come from it. Martin Rinkart lived in the walled town of Eilenburg, Germany, throughout the war. It was overcrowded and unsanitary. When officials fled, Rinkart was left alone to care for the sick and dying. He buried forty to fifty persons a day during a wave of disease. Among the eight thousand who died was his wife. Without life-transforming faith in the Lord Jesus, he could not have written:

"Now thank we all our God,  
With heart and hands and voices,  
Who wondrous things hath done,  
In whom His world rejoices;  
Who, from our mothers' arms  
Hath blessed us on our way  
With countless gifts of love,  
And still is ours today."

This is a crisis hymn indeed.

### LEST WE FORGET!

In Seattle on November 22, 1945, General Jonathan Wainwright, hero of Corregidor and Japanese imprisonment, offered a Thanksgiving prayer. The words he spoke that first postwar Thanksgiving are still worth repeating:

"O God, our Father, today we give Thee thanks for the things we take for granted, for freedom, for security of life, for food and shelter, and the presence

of loved ones. . . . We thank Thee that once again men may have hope, opportunity to work and plan for a better future, a chance to secure peace, and an ampler life for themselves and their children. Keep us humble in the day of victory, make us wise in the presence of great problems, strong and brave in the face of any danger, and sympathetic and generous as we face the appalling need of a war-torn world. In gratitude for all those who paid the price of victory we now ask Thy guidance as we dedicate ourselves to that cause for which they gave their last whole measure of devotion. Lord of hosts, be with us yet, lest we forget! Amen."

### GRATITUDE FOR ANSWERED PRAYER

During the war, many churches were kept open twenty-four hours a day so people could come into the quietness of the sanctuary and pray for loved ones on the battlefield. A godly caretaker in one of these churches observed a lad who came in every day for about ten minutes to pray. After several weeks of this, the boy came in and instead of remaining for ten minutes, continued on his knees for two hours. The caretaker, thinking he might be ill, spoke to him about his long period of devotions and received this reply: "For weeks I have been praying for my father at the front. Each day I came here for a few minutes to ask God to bring him home safely, and *this morning he came home safely*, so I hurried over here to thank the Lord for answering my prayer."

Let us beware of the human tendency to forget to render gratitude to God for answered prayer.



# Events

OF THESE TIMES

## DETROIT NEGRO COUPLE SPEAK ON RIOTS, POVERTY, GHETTOS

Detroit Negroes and whites continue in puzzled tones to try to determine what went wrong here, and what can be done to avert a repetition of the recent civil chaos.

One Negro couple, alumni of the fire-blackened Twelfth Street area, expressed little faith in the ability of either the church or city government to do the job of rebuilding confidence along with new homes and business structures.

The couple, requesting anonymity in an interview, now live in a tidy, integrated, middle-class neighborhood on Detroit's northwest side.

It is one of the many neighborhoods of which Detroit liberals—black and white—have been proud, for they made Detroit the most integrated major city in America and gave the city a false hope for racial peace.

Both the man and wife come from

poor Southern families; both attended college in Detroit; and both worked hard to earn the brick home they now own on a pleasant, shaded street of bright green lawns and shrubbery.

"I think the churches would be better off just to teach individuals how to get along with each other," the husband said. "We really need only one set of laws—the Ten Commandments."

The couple have difficulty explaining the destruction of the week of rioting.

"I didn't know we could hate like that," said the wife, a practical nurse. "I was shocked. As with 98 percent of the Negroes, I was humiliated, embarrassed, ashamed, and angry when this all began."

She said she found it difficult to develop compassion for those responsible for the looting and arson, and admits she has lost touch with the people of the ghetto, as most others have.

"Two percent of the people started this—at least I hope it was only 2 percent—and we've got to listen to them.

But I don't want them to sit beside me on the bus, with their greasy hairdos. I go down to the area and see women, dirty and uncombed. Even my six-year-old son notices the kids are dirty there, and he doesn't want to stay."

Both husband and wife are searching for reasons why and what can be done. Both are baffled.

"Someone has got to build a foundation," the husband said; "and it must be a foundation of values, of education, on which these people can build. Look at the guy down on Twelfth. Everything is becoming mechanized, everything is becoming technical, and he's not trained. This person who was left out is still on the outside looking in. He feels he's got to do something, and so he'll take it out on anybody. He isn't concerned about whom he hurts, whom he robs. He is out to get what he wants. If we could only get these 'have-nots' to stop and think and see that there is no point in going out and destroying things."

The couple agree that incentive must be given the "have-nots" so they may become part of society and feel they are important. The wife credits her training with sustaining her in the face of the multitude of prejudices she still faces among whites.

"Most people are not intelligent about race," she said. "Whites really don't know how we feel. And why are we all classified as one? If you have a doctoral degree, you're still a Negro first. And then whites say, 'Well, you all look alike.'

"Whites think we are happy-go-lucky, sentimental, and have a sense of rhythm. Well, I can't dance. And I'm still asked if I got drunk on Saturday night. I don't drink, but some whites refuse to believe this. And whites think we have loose morals. I resent that.

"Why can't persons look upon each other as persons? I'm not guilty of anything but trying to be a good citizen. I want to be free. If I want to live in Dearborn, I should be able to buy a house there."

Slender and attractive, she paused a moment, then said, "I don't think anyone really cares; do you?"

—RELIGIOUS NEWS SERVICE.

## AHEAD: MORE RACIAL VIOLENCE

Bulldozers by now have leveled many of the charred walls of riot-gutted Newark, Detroit, Dayton, Cambridge, Min-

*Continued*



Religious News Service Photo

*"I didn't know we could hate like that. I was shocked."*

## DETROIT UNDER THE GUN



"Pray for peace!"



"Burn it down!"

## PRESIDENT JOHNSON VERSUS H. RAPP BROWN

Religious News Service Photo

*Continued*

neapolis, and other cities whose names were burnt into America's history by racial turmoil last summer.

The reconstruction of destroyed stores, churches, and homes will not eradicate some riot scars. Massive elimination of urban ghettos, sponsoring summer camps for underprivileged children, and forming government work projects to end unemployment will not rebuild *one* structure that may be permanently destroyed—the delicate bridge of communication between the white man and the Negro.

A survey conducted by the Louis Harris firm revealed a widening gulf of fear and distrust that is driving the two races further apart. The riots seemed to revive and intensify stereotyped racial images that for a time many had hoped were disappearing.

Whites in growing numbers expressed their beliefs that Negroes were lazier, more slovenly, more immoral, less intelligent, and more prone to violence than the Caucasian race. Many told of constant fear. Some were afraid to even go shopping downtown, lest they be caught up in violence. Others indicated a resentment that Negroes would act like this after gaining many improvements and privileges within the last decade.

Fears of further racial turmoil were not confined to white communities. Moderate Negroes, especially in the South, walk in constant dread of a "white backlash." The political trends of 1968 will probably reveal this disturbing current, particularly if there is a national right-wing swing.

The summer riots of 1967 dramatically point out one fact: the Negro and the white man live in two almost totally isolated and alien worlds. Even such a seemingly simple thing as a word can have drastically opposite meanings to each race.

Consider the furore surrounding the phrase "Black Power." Much newspaper and radio and television time have been spent as each side tried to define its meaning. The channels of communication between the two are slim, fragile, full of distortion, and daily in danger of destruction. Although the Negro and the white man may live across the street from each other, as far as their understanding of each other is concerned they might as well live on distant planets.

Much time, effort, and money have been spent to try to improve race relations, but to little avail. Such attempts are ultimately doomed from the start. Man is sinful and alienated from God. But his evil nature separates him from more than God. Sin has warped his every act, distorted his every affection, cut him off from his fellowman. By himself he cannot bridge the gap between him and another human being, as he cannot by his own efforts span the gulf between himself and God.

As it was only through Christ's death on the cross and His grace that man was restored to his proper relationship to God, so it is only through Christ's power that man can reestablish true fellowship with his human brothers. He cannot do it of his own accord.

Few men have accepted Christ and His power to renew these vital rela-

tionships. Since not all men are converted, racial strife will continue. It will only end when Christ returns to this world, recreating it to its condition before Adam sinned.

That is mankind's only hope for racial peace.

Human attempts to ease the conflict may work temporarily, but ultimately they will prove futile. Only Christ can completely repair the severed channels of communication between men. With Christ as our perfect communication, racial harmony will then reign forever.

—GERALD WHEELER.

### WHY DID DETROIT RIOT?

This riot was the worst in the nation's history. Forty-three persons were killed, 386 were injured, and 7,207 adults were arrested. Four hundred and seventy-seven buildings were damaged or completely destroyed. Open looting continued unabated while police stood by helplessly.

Everywhere people were asking why: Why Detroit? Why Newark? Why Watts? The usual answers were given: Intolerable living conditions, injustice backed by police brutality, unemployment—the implication being that the Negroes of Detroit were downtrodden and that the riot was a justifiable reaction against it.

But there was another side to the riot which makes the issues much less black-and-white. The riot area was not all that much of a slum, and the rioters were not all that oppressed. The average rioter arrested was twenty-five years old, made \$117 a week, and had at least ten grades of education. Some



had also obtained their college training.

An old Hastings Street regular put it, "Twelfth Street ain't no slum. Everybody 'round here's got a little money. They ain't got enough, though, and that's where the trouble starts." Al Dunmore, managing editor of the *Michigan Chronicle*, Detroit's Negro weekly, claims, "There's lots of Negro prosperity here." And a high-ranking city official said of the antipoverty program in Detroit, "If the white middle class knew how disproportionate our expenditure on the inner city was, we'd probably have a white revolt on our hands."

June Brown Garner, Negro woman columnist for the *Michigan Chronicle*, wrote, "What is going on in our city has no connection with civil rights. All of us have known for a long time that our local thugs were eager to loot this rich city for personal gain, not for the advancement of freedom. However, after these looters are caught, they fall back on civil rights motives, embarrassing and humiliating all the thousands of Negroes who are genuinely working for freedom."

But these Negroes would probably be regarded by the rioters as "Uncle Toms," Negroes who, having attained a middle-class living standard in an integrated neighborhood, have caved in to the white man's way of thinking. Said one young looter on the corner of 12th and Pingree, "I'll tell you, brother, but you'd better not put my name in the paper. I can't speak for nobody but me, man, but I decided ain't no one giving me nothin' like them Toms has out where they live, and I just went and got some of what I want." In other words, since he hadn't been "given" a television set or a case of whiskey, when his opportunity came, he simply "went and got" it. Where did he learn this?

Almost half of the 7,207 adult rioters arrested had previous criminal records. Something more basic than poverty is involved here.

In America the rich cheat the poor, and the poor resent and hate the rich and steal from them when the opportunity comes. Already honesty and personal integrity among too many people—rich and poor, black and white—have given way to greed and corruption. Legislation and federal "programs" cannot change the heart of man. There is need for a national spiritual rebirth. There is need, simply, for Christ. END

## We Quote...

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**L. Gene Stewart:** "The difference between listening to a radio sermon and going to church is the difference between phoning your girl and spending the evening with her."

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**Mayor John Lindsay** of New York: "Whereas La Guardia read funnies to children, I read tragedies to adults."

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**E. G. White**, in "Review and Herald," February 11, 1902: "All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made 'in the image of God,' and it was the Creator's design that they should populate the earth. They were to live in close communion with heaven, receiving power from the Source of all power. Upheld by God, they were to live sinless lives."

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**Charles Dickens:** "No hand can make the clock which will strike again for me the hours that are gone."

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**Peter Routh**, executive secretary of the Southern Baptist Convention's Executive Committee: "The criterion for a church is not how many persons we can get to come into a church building, but how many we can get to go out to be a minister."

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**Eric Sevareid:** "When we reach the point . . . where an organization is formed . . . to rent out picketers for any cause at so much an hour, then we know that the fine, careless rapture of this era of protest is all over and that the corruption of faddism has begun to set in."

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**Edmund Burke**, Anglo-Irish statesman: "Men are qualified for civil liberties in exact proportion to their disposition to put moral chains upon their own appetites. . . . Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things that men of intemperate minds cannot be free. Their passions forge their fetters."

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**Anna M. Nunemaker**, "Praise or Grumbling," "Moody Monthly": "Praise is as vital to a Christian home as sunshine to a rose. Without it we lack hardiness and vitality—as a hothouse plant does. Praise brings happiness and contentment. And praise is as catching as the measles."

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**Henry Ford:** "You can do anything if you have enthusiasm. Enthusiasm is the yeast that makes your hope rise to the stars. Enthusiasm is the sparkle in your eye, it is the swing in your gait, the grip of your hand, the irresistible surge of your will and your energy to execute your ideas. Enthusiasts are fighters. They have fortitude. They have staying qualities. Enthusiasm is at the bottom of all progress: With it there is accomplishment. Without it there are only alibis."

# Editorials



## GOD DOES NOT WASTE POWER

**I**T is character, not time, that we Christians need for our lives.

Those of us in the great rat race are inclined to disagree. We say, "No, it's time I lack." But if we will just stop to think it through, it's character that decides destiny.

Some have too much time on their hands. They spend it messing around or slouching in front of a TV set.

Too many of us are guilty of spiritual momism. We baby ourselves. We have Biblical truth; we have beautiful church structures; we have all the lay activities plans we need for superwitnessing, but are we developing ourselves in the inward man? Are we relying too much on others for our training and development?

The first principle of improvement is self-development. The way to become a proficient Christian parallels that of becoming a good pianist. Lessons from a teacher are helpful. One can also pick up many pointers by attending concerts. But the best way to improve technique is to practice, practice, practice. So it is with Christianity. The only way we can become a great Christian is to practice, practice, practice. Books on prayer are good; but they are not good enough. We must pray. Articles on tithing are fine; but they are entirely meaningless unless we put into practice the tithing principle. "Blessed are they that *do* his commandments." "We know as much of God as we are willing to put into practice—and no more."

Really, it is not that we are so bad, but it is that our good is not good enough. Across northern Africa stretches the largest desert in the world, yet at its eastern edges is one of the richest and most fertile valleys known to man. The valley of the Nile is not fertile simply because a river flows through it. It is fertile because that river overflows, depositing each year another layer of tropical soil washed down from the jungles of central Africa.

The mere flow of our lives is meaningless in the desert world, but the man whose life overflows makes his character fruitful as the valley of the Nile. We must not forget the power of the gospel in our lives. Consider the abbreviation for the New Testament on the back of some small editions. The three letters are TNT. We need to come alive spiritually. Jesus Christ was the most fully alive person who ever lived, and we are told to "let this mind be in you, which was also in Christ."

The ultimate question facing each of us is whether we shall be a hero or a coward. Instead of living niggardly lives, we should be living up to Christ's promises of the "abundant" life, "joy unspeakable," "more than conquerors." Everything about the Christian life is positive, and life is too short to be little.

One of these days someone is going to take the Bible, read it, believe it, and act upon it, and then we all will be embarrassed. We have adopted a convenient theory that the Bible is to be explained. But first and foremost the Bible is a Book to be believed and after that to be obeyed. Our greatest sin is not believing what God says. For example:

God says worship on the seventh day, and 99 percent of the Christian world chooses Sunday.

God says 10 percent of your wages is Mine, and American Christians give Him less than 1 percent.

God says, "Believe on the Lord Jesus Christ, and thou shalt be saved," but we don't take Him at His word. We go around worrying whether He means it or whether we are worthy, when all we need do is say, "God, you said it; that's good enough for me."

God says man shall live by every word that proceeds out of the mouth of God, and we have a generation that is Biblically illiterate. We have churches filled with spiritual midgets. Let us have enough nerve to face the facts. Our stature beside that of the prophets, apostles, and forebears of our faith is stunted and shriveled. We know little of the power of God. Our sin is presumption—depending upon our own human energies to perform a superhuman task.

It is not enough for us Christians to have the truth; the truth must have us. Until this happens and we develop under Christ the sanctified life, the cause will languish. The naked fact is that we must earn the attention of men before they will hear us, truth or no truth, message or no message. What the world is really wanting to know is not what we have done for Christ, but rather what Christ has done for us. If Christians had lived the Christ life, Mahatma Gandhi would have swung half of India to the Master. But the Christians failed miserably. We face the same kind of challenge. We must not fail. The greatest need of the church is for Pentecostal power. But it falls only on sanctified hearts, on those with great Christian character.

The Bible indicates that those who will be near to Christ in His coming kingdom will be those who have perfected Christian character. This, then, is the high honor we should be inspired to reach. God does not waste power. He gives it to those who have tackled something so big, so overwhelming, that their own resources are quite insufficient. Such a tackling of a task too big for human power is the opening of the door through which there comes the rushing of a mighty wind of the Spirit. Such a task is character building, and this alone makes us able to witness effectively for Christ.

A great Christian writer once wrote these words: "Be ambitious, for the Master's glory, to cultivate every grace of character. In every phase of your character building you are to please God. This you may do; for Enoch pleased Him though living in a degenerate age. And there are Enochs in this our day."

May God grant that there be many Enochs among the readers of these pages.

K. J. H.



# Let the Bible Speak

## THE BIBLICAL METHOD OF BAPTISM

The New Testament was written in Greek. Sometimes, in order to understand the Bible more clearly, it is necessary to go beyond the English version into the original Greek language. This is the case with the English word *baptize*.

Strictly speaking, the English word *baptize* was not translated from the Greek at all in our English Bibles. It was transliterated; that is, the scholars who translated the first English versions represented the *sounds* of the Greek word with English letters, creating an entirely new English word, *baptize*.

Today people use this English word to refer to "pouring" and "sprinkling" methods. But the Greek word does not have these additional meanings at all. It means to "dip" or "plunge" a person entirely beneath the surface of the water. (See Arndt and Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* [University of Chicago Press: Chicago, 1957], Fourth edition, pp. 131, 132.)

Thus, when we read "baptize" in our English versions, we should keep in mind that John the Baptist and Philip and all the other early Christians were actually dipping the new converts completely under water. This, in fact, is the example set by Jesus Christ when He was baptized by John in the Jordan River.

Following are texts which will illustrate the actual Biblical meaning of the word:

**Mark 1:4, 5\*:** "John the baptizer [the one who dips under water] appeared in the wilderness, preaching a baptism [dipping] of repentance for the forgiveness of sins. And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized [dipped under] by him in the river Jordan, confessing their sins."

**Mark 1:9-11:** "In those days Jesus came from Nazareth of Galilee and was baptized [dipped] by John in the Jordan. And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; and a voice came from heaven, 'Thou art my beloved Son; with thee I am well pleased.'"

**Romans 6:3, 4:** "Do you not know that all of us who have been baptized [dipped] into Christ Jesus were baptized [dipped] into his death? We were buried therefore with him by baptism [being dipped] into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."

**John 3:22, 23:** "After this Jesus and his disciples went into the land of Judea; there he remained with them and baptized [dipped under water]. John also was baptizing [dipping under water] at Aenon near Salim, because there was much water there; and people came and were baptized [dipped under water]."

**Acts 8:36-39:** "And as they went along the road they came to some water, and the eunuch said, 'See, here is water! What is to prevent my being baptized [dipped under]?' And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized [dipped] him. And when they came up out of the water, the Spirit of the Lord caught up Philip; and the eunuch saw him no more, and went on his way rejoicing."

It is easy to see how beautifully this method of baptism fits into the Biblical scene. John the Baptist dipped Jesus of Nazareth in the Jordan River. John dipped new converts at Aenon because there was "much water there," enough to completely submerge a person. The eunuch noticed a body of water near the road and he and Philip "both went down into the water," where Philip dipped him beneath the surface; then "they came up out of the water."

Paul compared this baptism to dying, being dipped unto death, buried with Christ as in a grave, "so that as Christ was raised from the dead" Christians also might be raised to a new life in Christ. And in another place he compared the early Christian form of baptism with the children of Israel passing through the Red Sea.

In each of these cases the method of dipping fits into the context, but the methods of sprinkling or pouring do not.

There is really no argument about what the Biblical method of baptism was. Both the meaning of the Greek language and the New Testament context are clear that the method was dipping. The only question is whether or not the sincere Christian is willing to follow Christ's example.

END

\*All Bible quotations are taken from the Revised Standard Version.

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